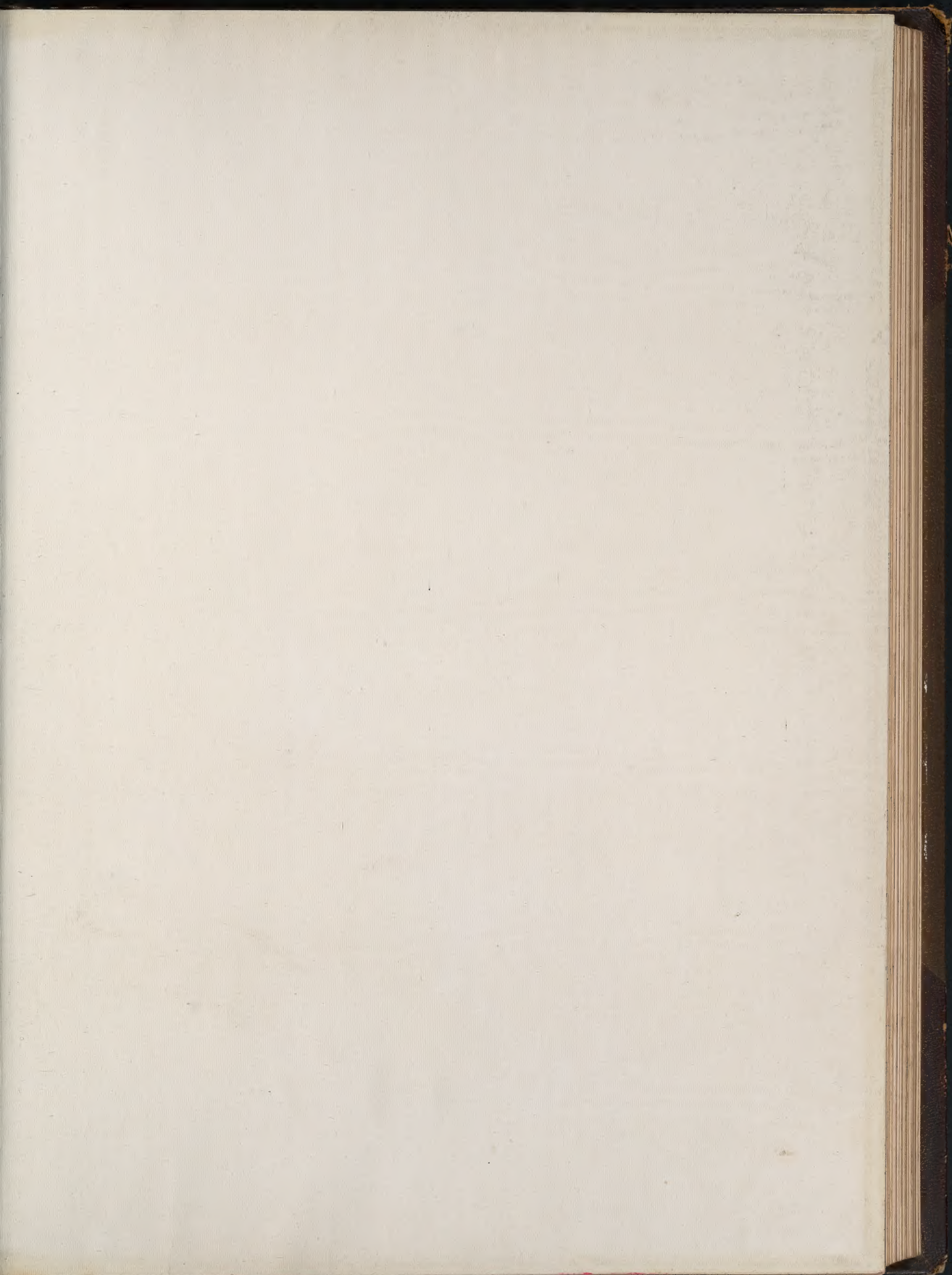


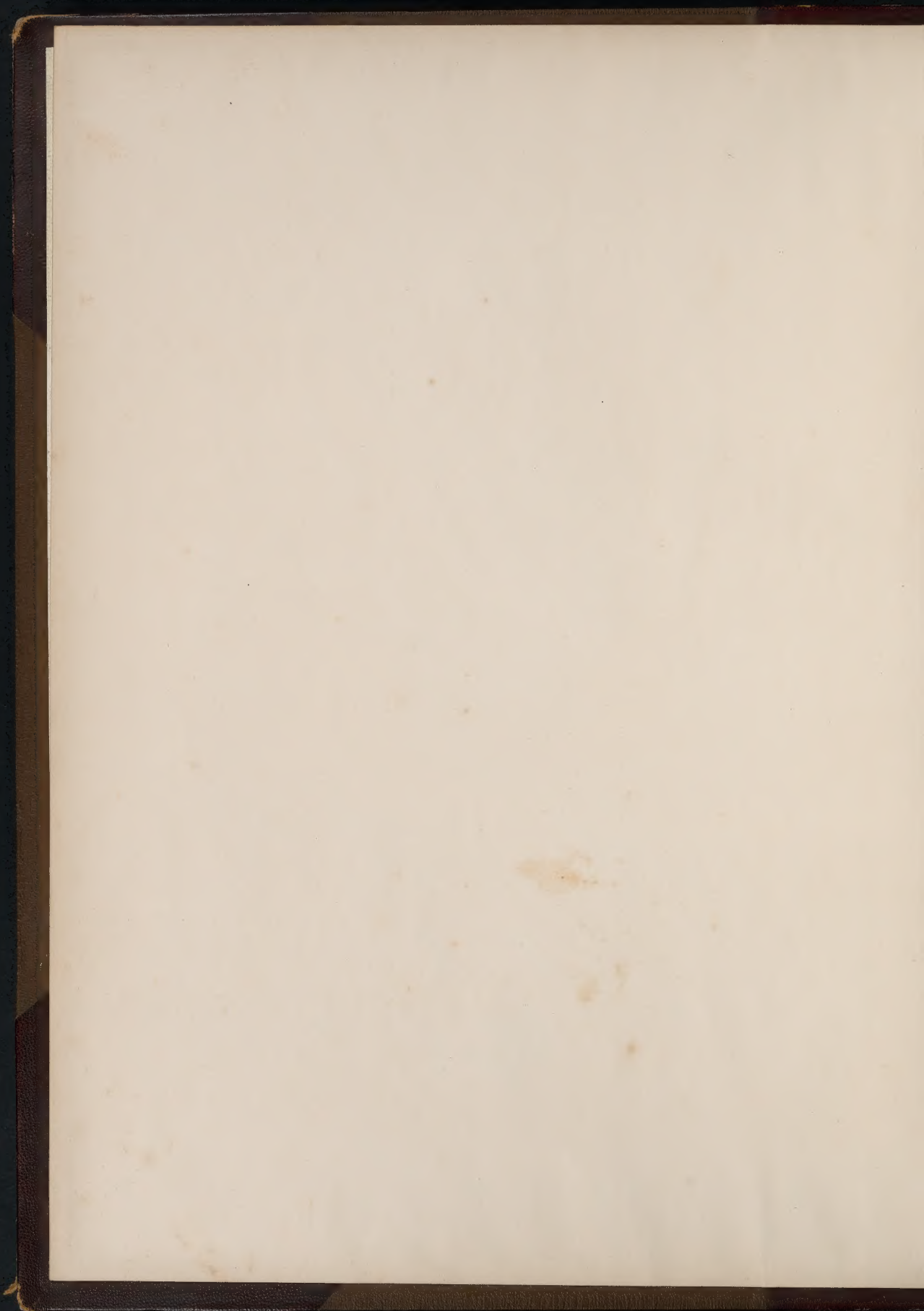
HISTORIC CHURCHES
OF AMERICA



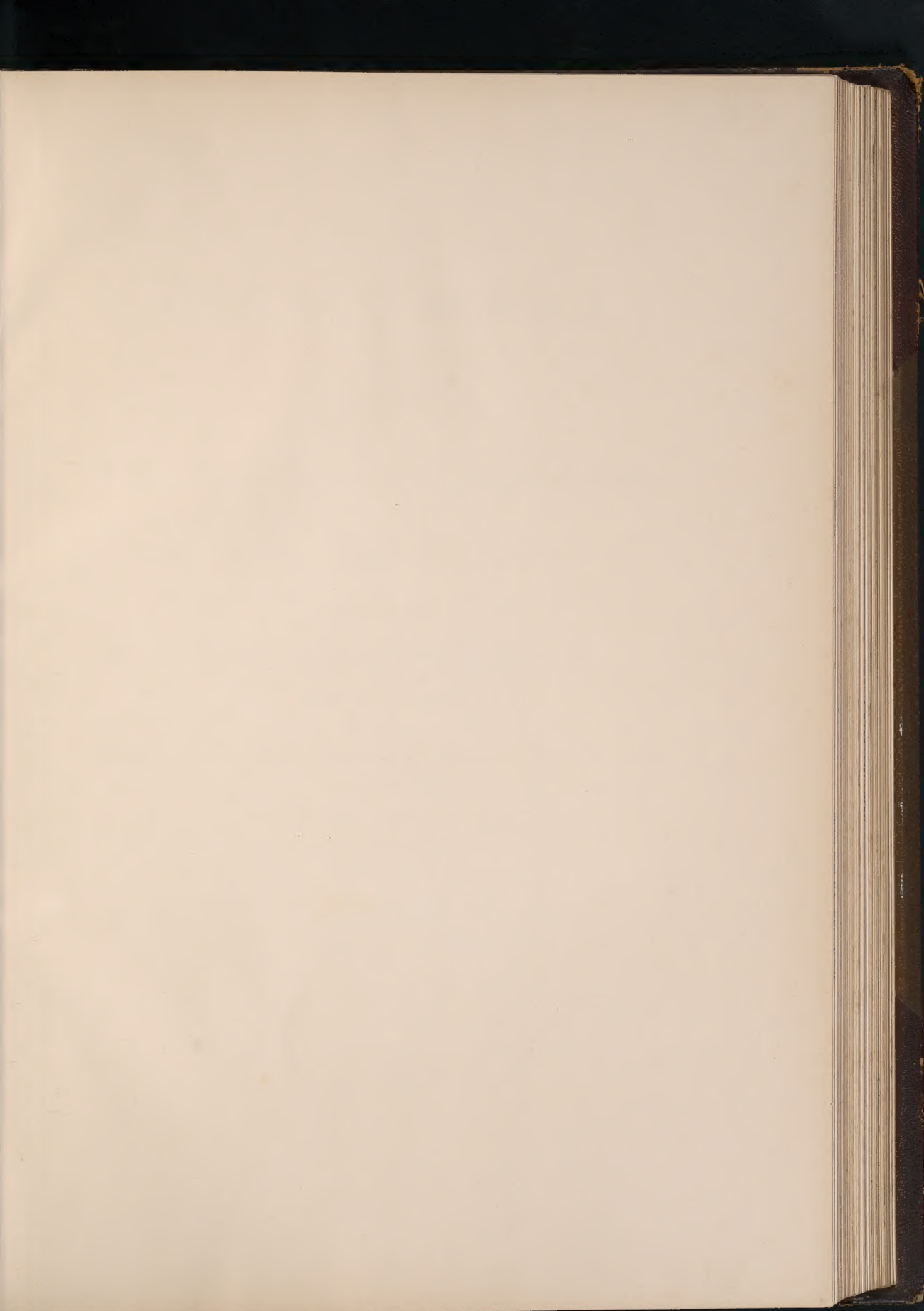
THEIR ROMANCE
AND
THEIR HISTORY
AN ART WORK

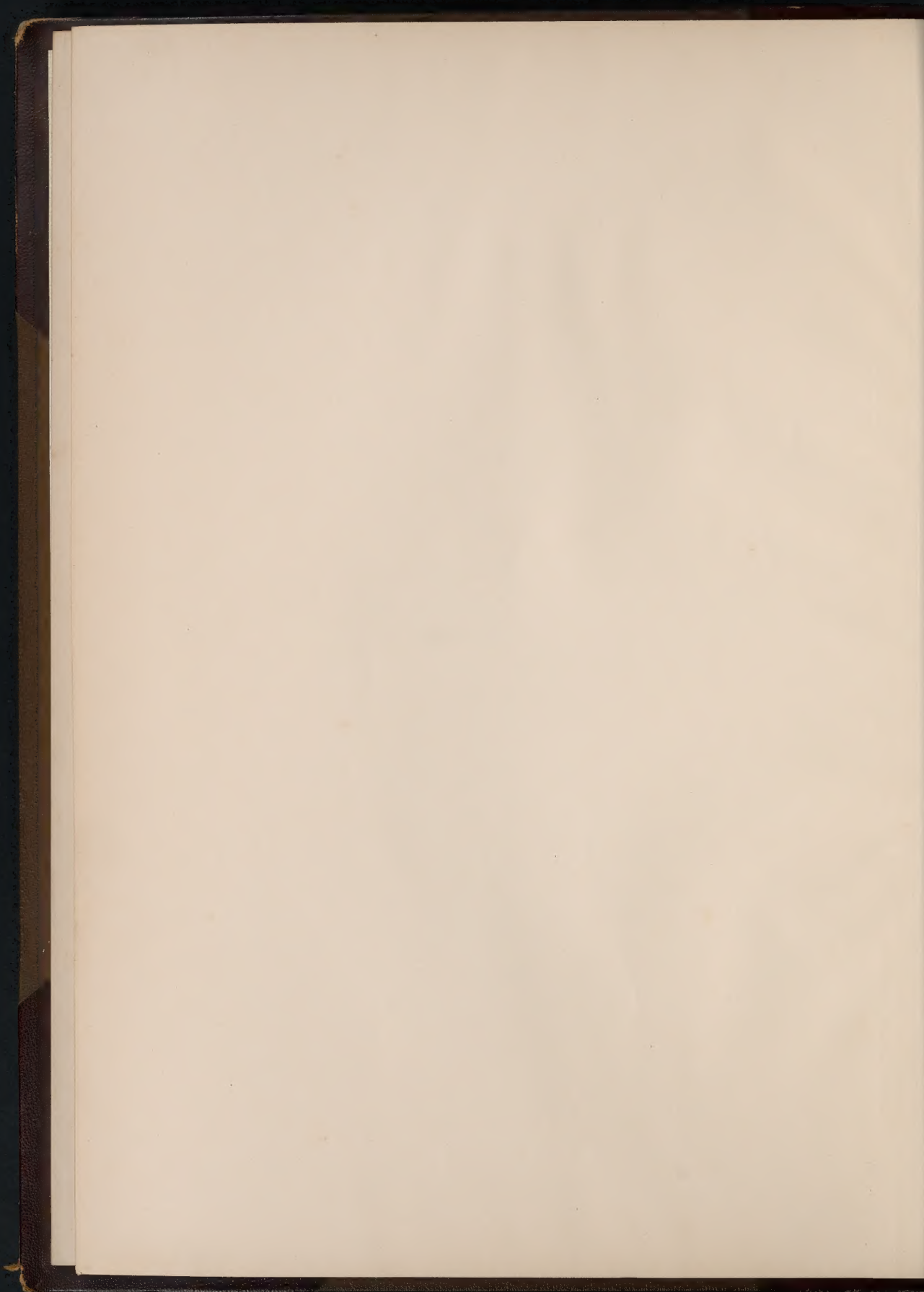












HISTORIC CHURCHES

—OF—

AMERICA

THEIR ROMANCE AND THEIR HISTORY.

An · Art · Work

ILLUSTRATED BY

Etchings, Photogravures and other Reproductions from
Original Drawings for this Publication, by
Artists of Reputation;

TOGETHER WITH

Over Two Hundred Smaller Engravings Necessary to the Plan of the Work.

WITH FULL LETTER TEXT BY

SIXTEEN COMPETENT AUTHORITIES,

COMPILED FROM

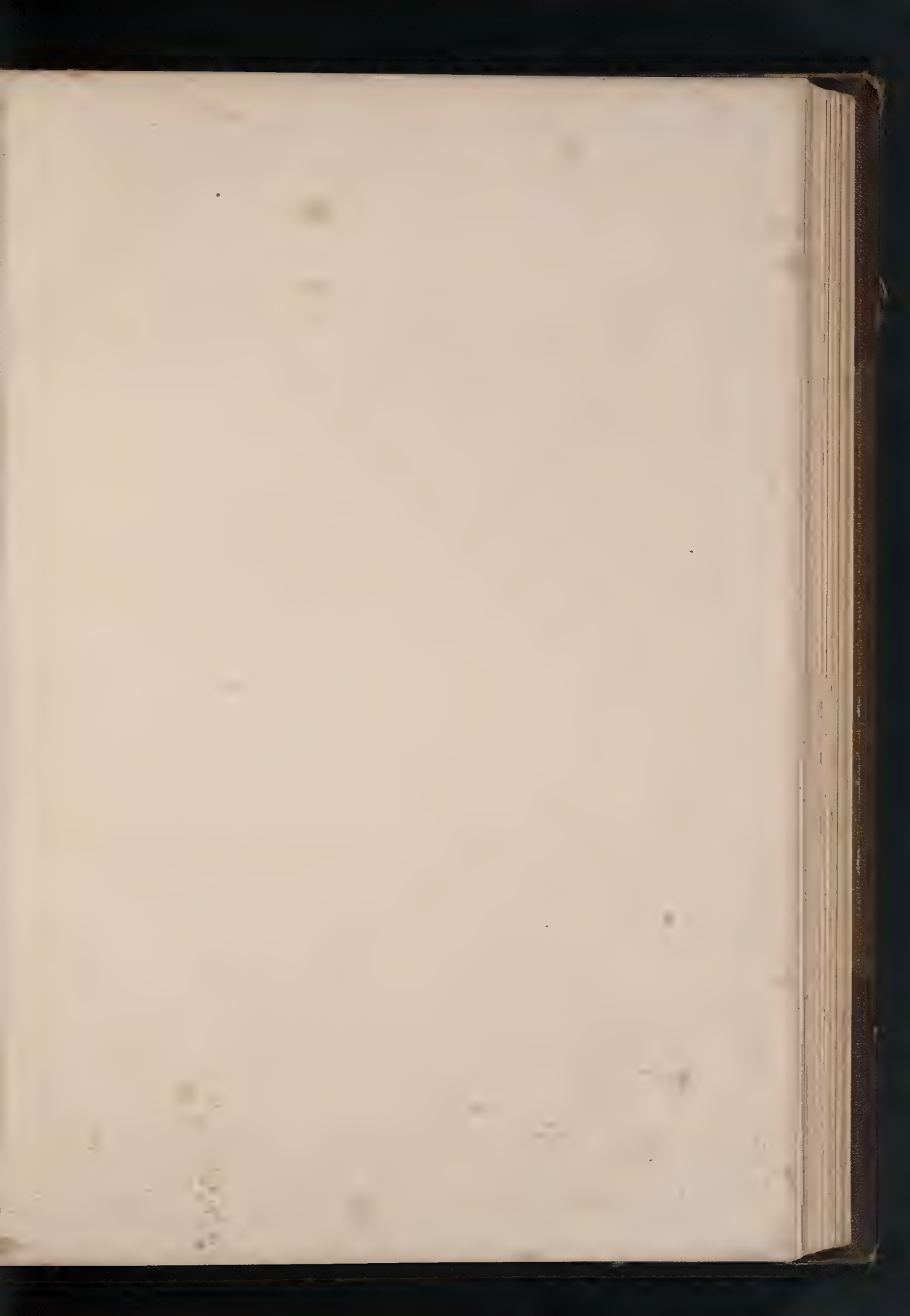
THE CHRONICLES, LEGENDS AND TRADITIONS OF THE MOST FAMOUS
CHURCHES, MEETING HOUSES, MISSIONS AND CATHEDRALS
IN THE UNITED STATES AND ADJOINING COUNTRIES.



PHILADELPHIA:

H. L. EVERETT,

227 SOUTH SIXTH ST.







THE CATHEDRAL OF MEXICO.

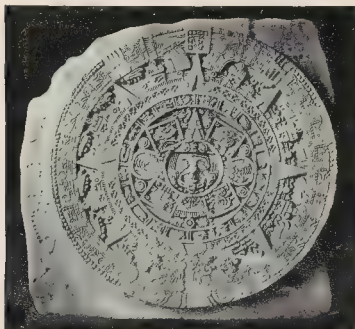
IN August, 1521, the city of Mexico, the ancient capital of the Aztecs, came into the possession of the Spaniards after a desperate struggle. Determined and fierce was the resistance to the invaders; from the preceding December the Spaniards had been engaged in the subjugation of the natives, taking their capital stone by stone, house by house. Remaining standing among the ruins was the Aztec *teocalli*, or temple of sacrifice. This was a pyramidal structure reared in successive stories, each accessible by a flight of stairs that could be reached only after going around the entire pyramid. A square platform was at the summit, where stood the sacrificial stone upon which human victims were offered up to the war god, and near by was the hideous idol before which the Aztec priests burned human hearts mixed with copal as incense. What was left of this horrible heathen temple was razed to the ground by the Spaniards, who, after subduing the natives, did their best to convert them to Christianity, although the idolaters clung tenaciously to the sanguinary and meaningless worship of their grotesque stone effigies.

The ancient Mexicans had more sacred images, gods large and small, and in greater variety than any other pagan people of whose past existence anything is known. It is related that the conqueror Cortes asked a gathering of Aztec priests to abandon the worship of their numerous idols, and bow in reverence to the Virgin Mary instead. They made answer that it would be impossible for them to do that, but that they would, to oblige him, add her to their large collection of objects worthy of worship. To Cortes such a preposterous compromise was offensive; he was the armed champion of a true faith that could not brook the presence of idolatry, much less make a compromise for its perpetuation. A soldier of his zeal was not long in completing the destruction of the blood-stained Aztec *teocalli*. On its site a place of Christian worship was built in 1530, which flourished for twenty-three years, when it was torn down, in 1553, to make room for a more stately structure.

In the old place of the heathen temple arose the magnificent Cathedral of Mexico, completed in 1667 at a cost of nearly two millions of dollars. Where it stands is now the eastern side of the great plaza of the city. It is in the shape of a cross, four hundred and twenty-six feet in length, two hundred feet in width, and one hundred and seventy-five feet high, adorned with massive towers two hundred feet in height. In the west wall of the building is cemented a great hewn and carved block of basalt measuring nearly twelve feet in diameter, which was exhumed from the plaza in 1790; it is an Aztec calendar stone, brought to the city about the year 1479 during the reign of one of the bloody monarchs, in the midst of feasting and dancing. The front of the edifice is grand and imposing in the extreme, and the interior to-day is surpassingly rich, notwithstanding the fact that it has been repeatedly despoiled by ruthless hands in quest of treasure. Successive bands of lawless revolutionists have helped themselves freely to the gold and silver ornaments. Candlesticks



LAS CASAS DEFEATING THE AZTECS
From the Painting by Parra, in the Academy of San Carlos.



THE AZTEC CALENDAR STONE, PRESERVED ON THE CATHEDRAL WALL.



THE HIGH ALTAR

tomb among the departed worthies whose memories Mexico delights to honor.

Even to travellers from the United States, the ever-continuing, ever-changing streams of worshippers in the great cathedral evince a surprising equality. Richly robed señoritas, with the bluest Castilian blood in their veins, kneel side by side with dirty, miserable Indian women who have trudged in from the country with backs loaded with vegetables and their waists encircled by live poultry. Thus travel-stained and encumbered with merchandise, the Indians enter the grand church to offer up their devotions by the side of the proudest in the land. On every hand the piety of the Indians is conspicuous, the result of the labors of the early Spanish missionaries among the aborigines. Chief among these disseminators of Christianity was Father Bernardino de Sahagun, who devoted the greater portion of his long life to the promotion of the spiritual welfare of the Indians. At the age of thirty he came to Mexico, and at once entered upon the self-imposed task of converting the Indians. Employing none but the gentlest methods, he won the Indians to Christianity by his loving kindness and unfailing patience. When sick unto death he was removed to a hospital for better treatment than he could receive among his converts, but he insisted on being taken back to his beloved Indians, where he had lived and labored. He died in 1590, at the age of ninety-one years. Bartolome de Las Casas, Bishop of Chiapas, a Dominican priest, was also the steadfast friend of the converted Aztecs. Sadly they needed such a protector, for the Spaniards treated them with extreme cruelty. The good Las Casas stood between the native Mexicans and their oppressors, often at peril to himself, making the journey to Spain and appealing to the sovereign on behalf of the Aztecs.

To such wise and forbearing teachers as these, Mexico owes the religious equality so constantly and strikingly exemplified in the grand cathedral of her capital.

of solid gold, so massive as to overtax the strength of any one man to lift them, chalices, cruets and pyxes of gold, covered with rare gems, censers, crosses and statues sparkling with diamonds and emeralds, amethysts, rubies and sapphires; a golden statue of the assumption, ablaze with diamonds, valued at more than a million of dollars; an elaborate lamp of solid gold, worth seventy thousand dollars—all these made its high altar and surroundings the richest on earth. The diamond encrusted assumption disappeared during a period of public disorder; so did the precious lamp and many of the gem-studded vessels and appurtenances of the altar. Much that is exceedingly precious remains, however, and the high altar is still a vision of dazzling glory. A balustrade encircling the choir is of a metal so valuable that an offer to replace it with one of solid silver was rejected. It weighs twenty-six tons, and was brought from China in the period of Spain's supremacy. The cupola, ceilings and walls are bright with paintings of the Virgin and the saints, depicted by noted artists of various times. The Cathedral contains five naves, six altars and fourteen chapels. In the latter repose the dust of a number of the viceroys and illustrious statesmen and soldiers of Mexico. Here lies buried Augustin de Iturbide, the liberator and ex-Emperor, who, after being executed at Padilla in 1824, was buried in the old church at that place. In 1838 Congress passed an act for the removal of his remains to the Capital, and they now rest in an imposing



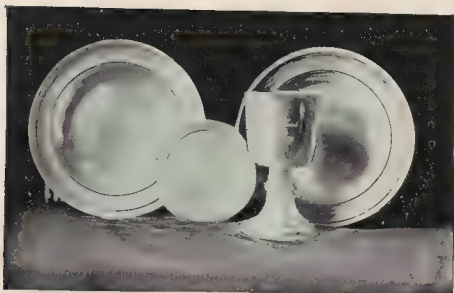
AUGUSTIN DE ITURBIDE, THE LIBERATOR.

William Anderson





CHRIST CHURCH, SHREWSBURY, NEW JERSEY.



THE CHURCH PLATE.

THE year 1689 was memorable in the history of the English church. Very many of her most excellent bishops and clergy refusing to take the prescribed oaths were deprived of their charges, and not a few of them turned to America as the new country fertile of soil and rich in promise. One of these "non-jurors," as they were called, was the Rev. Alexander Innes, and to him belongs the honor of being the first Episcopalian clergyman in Monmouth county. He settled in Middletown prior to 1693, and in 1700 purchased of John Johnston a farm of some 220 acres. Being a non-juror, he was not eligible to any rectorship or position as church missionary; but his zeal and piety were such that he frequently labored in word and doctrine throughout the thinly set-

tled country. He it was who secured for the church at Middletown the ground whereon it now stands. But the Church of England had few sympathizers and fewer communicants in either Shrewsbury or Middletown, while Independents, Quakers, Presbyterians and Baptists, constituting the bulk of the population, from the first fought vigorously against an established church, and therefore against the English church.

In 1702 the newly incorporated missionary society of the English church, "The Society for the Propagation of the Gospel in Foreign Parts," sent "two travelling preachers" throughout the colonies. These were Revs. George Keith and John Talbot. The former had been a Scotch Presbyterian, then a Quaker, and finally an Episcopalian. The latter was a conscientious, earnest clergyman, the founder of the church at Burlington, and later in life was consecrated bishop by some non-juring bishops in Scotland, whereupon he was inhibited, and his commission as missionary of the Propagation Society revoked. These two clergymen preached from place to place in the county, notably at Tinton Falls, at the residence of Colonel Lewis Morris, who was a gentleman of considerable prominence in colonial affairs, a member himself of the society, and who had in 1700 addressed a letter to the bishop of London, asking for missionary aid.

These few sermons awakened an interest in religious affairs, but by no means resulted in either the formation of a congregation or the erection of a church. There was preaching by these men at Mr. Innes' house in Middletown. After the end of their missionary tour in 1703 there seems to have been nothing more done until 1706, when, by a deed dated May 20th, one Nicholas Brown conveyed the lot whereon "Christ Church" now stands to the Society for the Propagation of the Gospel in Foreign Parts for the consideration of six shillings. The description of the premises commenced as follows: "Beginning at Nicholas Brown's N. W. corner at a walnut stump bearing southwesterly, twelve degrees westerly from y^e Quaker's meeting-house Chimbley, and from John West's great house chimbley north fifty-eight degrees easterly." This deed was not proven nor recorded until 1714. In the meantime Rev. Mr. Innes still labored voluntarily under such difficulties as arose from

the peculiarities of his position as a non-juror, and the hostility on the part of the people to an established church.

In 1708 Queen Anne of England gave a silver cup and plate to each church in New Jersey for communion services. Mr. Innes secured one for the, as yet, unorganized church at Shrewsbury, which is still in use. Mr. Innes, however, died in 1713, and neither church building nor organization seems to have been realized until about 1730, when, a church building having been erected, the Rev. John Forbes, "a man of excellent spirit," was sent as a missionary to Monmouth county. About 1738 he was succeeded by the Rev. John Miln. These missionaries were not confined to Shrewsbury, but labored over a large extent of country, including Freehold, Shrewsbury and Middletown, and at times Manasquan, Barnegat and Mannahawkin, "almost sixty miles from my home," says Rev. Mr. Thomas Thompson, who in 1746 followed Mr. Miln. On June 3, 1738, under John Hamilton, President of the Council, acting Governor of New Jersey, "William Leeds, Henry Leonard, John Throckmorton, Samuel Osborn, Thomas Morford, James Hutchins, Jeremiah Stilwell, John Redford, Jacob Dennis, Patrick Hill, Benjamin Cooper, Pontius Still, Samuel Pintard, Anthony Pintard and Josiah Holmes, of Middletown and Shrewsbury," were incorporated as "the minister, church wardens and vestry of Christ's Church in Shrewsbury."

William Leeds, the first-named gentleman, had been the first convert from Quakerism in 1702, and left to the Propagation Society by his will dated in 1735 his farm as a glebe for such missionary as the Society should send to minister at Shrewsbury and Middletown. The Rev. Thomas Thompson left this missionary field in 1751

for one on the "Coast of Guinea" in Africa, also under the auspices of the Society for the Propagation of the Gospel. An account of his labors in both fields, published in London in 1758, is still extant. He was followed by the Rev. Samuel Cooke, who remained from 1751 until the Revolution. He distracted his charge and found it necessary, for one whose obligations to his sovereign seemed contrary to the interests of the colonists, to remove.

Mr. Cooke served as chaplain for a while in a British brigade, was afterward rector of a church in Fredericktown, New Brunswick, and in 1795 was drowned while crossing the St. John river in a canoe. His property in Monmouth was confiscated and sold. He was a man of great ability, and did much for the church during his charge. His salary in 1763 was but sixty pounds per year, or five pounds less than Rev. John Beak received in 1708 at Elizabethtown, for services in a field which covered that neighborhood and all of Monmouth county. He had charge of the three churches, Freehold, Shrewsbury and Middletown. In 1752 Robert Elliston, Controller of Customs in New York, gave the large Bible still used in the church. It was printed by John Basket, Oxford, England, in 1717. A "Book of Common Prayer," printed at Cambridge in 1760, was given in 1767 to the church by William Franklin, a son of the philosopher, and last Colonial Governor of New Jersey. A convention to discuss the ne-



THE CHANCEL AND A CARVED PEW.

cessity for an American Episcopate was held in the church on October 1, 1766. Rev. Dr. Chandler presided, and Revs. Jarvis, Seabury, Inglis and other noted clergymen were present.

On July 21, 1769, was laid the corner-stone of the building which forms the subject of the large etched plate. From Mr. Cooke's removal till 1788 there were no services; but the iron crown still upon the steeple excited the ire of the provincial soldiery, who often fired at it, and on one occasion set fire to the church itself. William Parker, a Quaker, fortunately prevented the destruction of this ancient temple. From 1788 to 1799 Rev. Henry Waddell was rector. He was succeeded by Andrew Fowler, who ceased to serve in 1805. From 1809 to 1824 Rev. John Croes, Jr., labored earnestly, giving way to the Rev. Eli Wheeler, who in 1830 was succeeded by the Rev. Harry Finch, who served faithfully until his death on February 14, 1864. He lies in the rear of the church he loved so well. The Rev. William B. Otis served from 1864 till 1875, when the Rev. Dr. Benjamin Franklin, the present incumbent, was called.

The church, although suffering much during the past few years from the death of many of its officers, is in a prosperous condition, and bids fair for centuries to come to do good work for the Master. The quaint edifice, shingled side and roof, with the modest steeple bearing its iron crown of pre-revolutionary fame, and the innovation of a town clock added a few years since, will stand another century with proper care. Here the worshipper

may find the solemn quiet that conduces to pious thought, and the historian may view the canopied pews on either side of the chancel, the one intended for the colonial governors and the other for the rector, or wander among the mossy monuments of the long departed—the Stelles, the Redfords, the Holmes, the Halsteads and Throckmortons, the Lloyds, the Lippincotts and the Morfords. On one stone he may read—

"The valuable Dr West
By many is lamented;
But God has called him to himself,
And we must be contented."

A worthy spirit of resignation, truly. He may, if he choose, read of one of the first converts from Quakerism—

"Here lies in hopes of a joyful resurrection Samuel Dennis, who came from Great Britain to this place A. D. 1675, and lived here to the day of his death, which was the 7th of June, 1723, aged seventy-two years and six months, leaving issue two sons and three daughters by his only wife, Increase, who departed this life twenty-eight years before him."

If to this had been added that said "Increase" was daughter to Richard and Abigail Lippincott, and that she died Nov. 30, 1695, the family history would have been more nearly complete.

But, passing by the graves of officers in the colonial wars with the French and Indians, such as Col. John Redford, apostles of anti-slavery like Dr. Joseph Eaton, and others of note who lie in the shade of the old church, we may call attention to the grave of Theodosius Bartow, a young lawyer and a son of the Rev. John Bartow, of St. Peter's Church, West Chester, New York. Theodosius Bartow died October 5, 1746, and lies under the right aisle of the church. On his death-bed he received from his wife Anne (*nee* Stilwell) the promise that their unborn child should be named after himself. The child was a daughter, and was named Theodosia. She married first Colonel Frederick Prevost, and after his death Aaron Burr. From her mother, therefore, Burr's daughter, the wife of Governor Allston, of South Carolina, took her name "Theodosia." The oldest date in the graveyard is about 1716. The oak that had long before the settlement of the colony grown old, under whose shade the pious churchmen gathered in 1769, and whose giant arms in 1869 shaded those who met to celebrate the centennial of the laying of the corner-stone, including President U. S. Grant, Bishop Odenheimer, and many clergymen and visitors, became so infirm that a few years since it was taken down. Part of its timber was converted into chairs, which, handsomely carved, have a place in the chancel of the church. When it was felled it measured sixteen feet two inches in circumference, three feet from the ground.

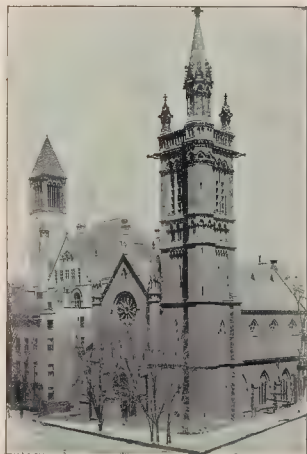
The building will comfortably seat about four hundred, but the many subdivisions of the parish have rendered the usual congregations much smaller. Eatontown, Long Branch, Red Bank and other parishes have been taken from her original jurisdiction. In 1854, by an act of the Legislature, the Middletown and Shrewsbury churches were divided, and each constituted a body corporate. And "Christ's Church," Shrewsbury, the name by which it was first incorporated, is now "The Minister, Church Wardens and Vestry of Christ Church, in the town of Shrewsbury."



Theodosia

James Barton

ST. PETER'S CHURCH, ALBANY, NEW YORK.



ST. PETER'S CHURCH.

ONE of the early and historical churches of America is St. Peter's, in the city of Albany, New York. Its foundations were laid in 1675, eleven years after the occupation of the province by the English, by the Rev. Nicolaus Van Rensselaer, son of the first Patroon, Kilian Van Rensselaer. Mr. Van Rensselaer was at the time colleague to the Rev. Gideon Schaets, of the Reformed Protestant Dutch Church of Albany, but had received holy orders in the Church of England, and was understood to be favorable to that body. His sympathies in this respect were the cause of some difficulty between himself and Mr. Schaets, and the associate colleague, Mr. Nieuwenhuysen, which was at length referred to the Governor's council, and by that body decided in favor of Mr. Van Rensselaer. After the latter's death, in 1678, the garrison at Fort Frederick and the few English families in Albany were visited at intervals by chaplains from the fort in New York; but there was no settled clergyman of the Episcopal faith until 1704, when the Rev. Thoroughgood Moore arrived in Albany, having been commissioned by the English Society for the Propagation of the Gospel in Foreign Parts to preach the gospel to the Mohawk Indians.

The times were so unsettled, however, that Mr. Moore found it impossible to penetrate to the Indian country, and he remained a year in Albany, holding services regularly on the Sabbath in Fort Frederick, which stood on the present site of St. Peter's Church, corner of State and Lodge streets. In 1708 the Rev. Thomas Barclay was appointed chaplain at the fort. He soon organized a parish, and for six years held divine service in the little Lutheran chapel then standing at the present corner of Beaver and South Pearl streets. At length the parish had so increased that a church was deemed necessary. Accordingly, on October 21, 1714, the Crown granted a patent for a lot of ground in the centre of Yonker, now State street, immediately below Fort Frederick, "for an English church and cemetery." The city claimed this ground, and the Common Council remonstrated to the Governor, but without avail, and the quaint structure shown on the margin of the etched plate was built and opened for public worship in November, 1716. It was of blue stone, fifty-eight feet by forty-two feet in size. Mr. Barclay continued to labor at Albany, Schenectady and among the Mohawks until 1721, when the stipend of fifty pounds per year from the Society was withdrawn. He had been the means of building a Mohawk mission chapel at Fort Hunter, near the lower Mohawk castle, thirty-five miles from Albany, and this remained under the care of the rectors of St. Peter's Church until 1770, except between the years 1712 and 1719, when there was a resident missionary there.

In 1727 the parish called Rev. John Miln as rector to succeed Mr. Barclay. During his incumbency a flourishing parish school was founded, with Mr. John Brasley as teacher. Mr. Miln was succeeded in 1738 by Rev.

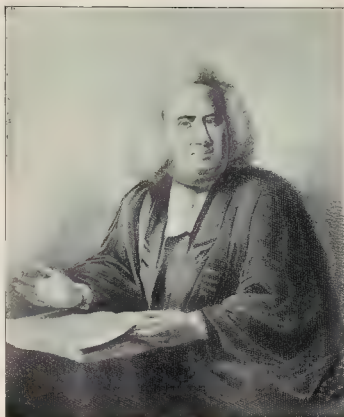


Henry Barclay, a son of the first rector, who had been for some years catechist to the Mohawks. An able, zealous and fearless preacher, he was very successful until the breaking out of King George's war forced him to leave the exposed frontier, when he accepted the rectorship of Trinity Church, New York city. Four years after, in 1750, the Rev. John Ogilvie, of New York, was called to St. Peter's, and continued until 1758; then the French and Indian war so scattered his congregations in Albany and the Mohawk country that he suspended services temporarily, and became chaplain to General Amherst's expedition against Ticonderoga in 1758, and to Sir William Johnson's against Niagara in 1759.

During his incumbency he corrected the proof and superintended the publication of Dr. Barclay's revision of the Mohawk prayer book, originally printed by William Bradford in 1715. During this time, also, the tower of St. Peter's was built, and a bell and clock procured from England, the former of which is still owned by the church and occasionally rung. Mr. Ogilvie resigned in 1760, and remained with the army in Canada until 1764. He was later assistant rector of Trinity Church in New York, and died there in 1774.

He was succeeded at St. Peter's by the Rev. Thomas Brown, deputy chaplain of the 60th regiment, and a faithful and earnest minister. Mr. Brown resigned in 1768, and was succeeded by the Rev. Harry Munro, then missionary at Yonkers, under whose care the church was repaired and the present charter of incorporation secured from Governor Moore, April 25, 1769. Mr. Munro was imprisoned as a loyalist in 1777, but escaped to a British post on Lake George, and thence to Scotland, where he died in 1801. During the revolution St. Peter's remained closed except for occasional services.

Before passing from the colonial period, however, it is proper to relate a dramatic incident connected with that era of which the church was the theatre. In the expedition of Lord Amherst against Crown Point and Ticonderoga in 1758, in which, as we have seen, Mr. Ogilvie, rector of St. Peter's, was chaplain, marched a young English peer, George Augustus Lord Viscount Howe, Brigadier-General of His Majesty's forces in America, whose bravery and nobility of person and character soon won the love and admiration of the army. In an Indian ambuscade on July 6, 1758, near Ticonderoga, Lord Howe was killed. The next day, says the historian, a single barge retraced the track of the flotilla bearing the body of the young lord, who but the day before had led the brilliant pageant. Philip Schuyler, then just entering upon his distinguished career, escorted the remains with all the tenderness and reverence due the illustrious dead. The body was conveyed to Albany and buried in St. Peter's Church. His obsequies were performed with every pomp of military display and all the solemnities of religious rituals. An heraldic insignia marked the location of the grave. After the lapse of forty-four



REV. JOHN OGILVIE.

years, in the progress of improvement, and when this edifice was demolished, the grave of Howe was exposed, a double coffin being revealed. The outer one, which was made of white pine, was nearly decayed, but the other, formed of heavy mahogany, was almost entire. When the lid was uncovered, the remains appeared clothed in a rich silk damask cément, in which they were enshrouded on his interment. The teeth were bright and perfect, the hair stiffened by the dressing of the period, the queue entire, the ribbon and double brace apparently new and jet black. All, on exposure, shrunk into dust, and the relics of the high-bred and gallant peer were conveyed by vulgar hands to the common charnel-house and mingled with the promiscuous dead.

After the Revolution, the Rev. Thomas

<p>THE Morning and Evening Prayer, THE Liturgy, Church Catechism, Family Prayers, AND Several Chapters of the Old and New-Testament, Translated into the Mohawk Indian Language, By Lawrence Claiffe, Interpreter to William Andrew, Missionary to the Indians, from the Huronville and Riverain the Society for the Propagation of the Gospel in Foreign Parts.</p> <p>All of me, and I will give thee the Heart for those Intentions, and the Utmost Part of the Earth for thy Praise, Praise a. S.</p> <p>Printed by William Bradford in New-York, 1715.</p>	<p>NE Orhoengene ^{second} Yogarakshagh Yondercauyendaghkwé, Ene Niyoh Roodeweyen, Ongshidagewigige Yonshidagewigigoo- deweyen, NE Siyagewigigide Eiyondercauyendagh- kwé, Yohado Kapitelhogogh ne Karighwendaghwe- yoh Ayewi and Aye Teyewen, and Niyohaghe Waghe, ne Kewagigigide Siyagewigigoo- deweyen.</p> <p>Tahowewandagewigigide Lawrence Claiffe, Roweragewigigide William Andrew, Roweraghe-wigigide Oyonshidagewigigide Roodagewigigide Roodagewigigide neel Abowewigigide gawagigigide Toodagewigigide ne Wilhoos Agwagigigide Niyoh Roodeweyen Niyagewigigide Wagigigide.</p> <p>Rohagewigigide Rohagewigigide ne cap abowewen, and ne Toodagewigigide neel Abowewigigide neel Abowewigigide.</p>
---	--

Ellison, a native of New Castle, England, was called to St. Peter's, and by his talents and self-denying labors repaired the ravages caused by the war. He secured funds for the building of a new church on the corner of State and Lodge streets, and a contract was signed for building it; but he died in 1802 before his plans could be realized. The work went on, however, the new church, after plans by Philip Hooker, an Albany architect being finished in 1803, and consecrated on Thursday, October 4th of that year. The most important events in the later history of St. Peter's have been the erection of the three parishes of Trinity, Grace and Holy Innocents from the original parish, which was done during the incumbency of the Rev. Horatio Potter, afterwards the well-known Bishop of New York, the erection of the present beautiful Gothic church edifice in 1860 during the



Horatio Potter

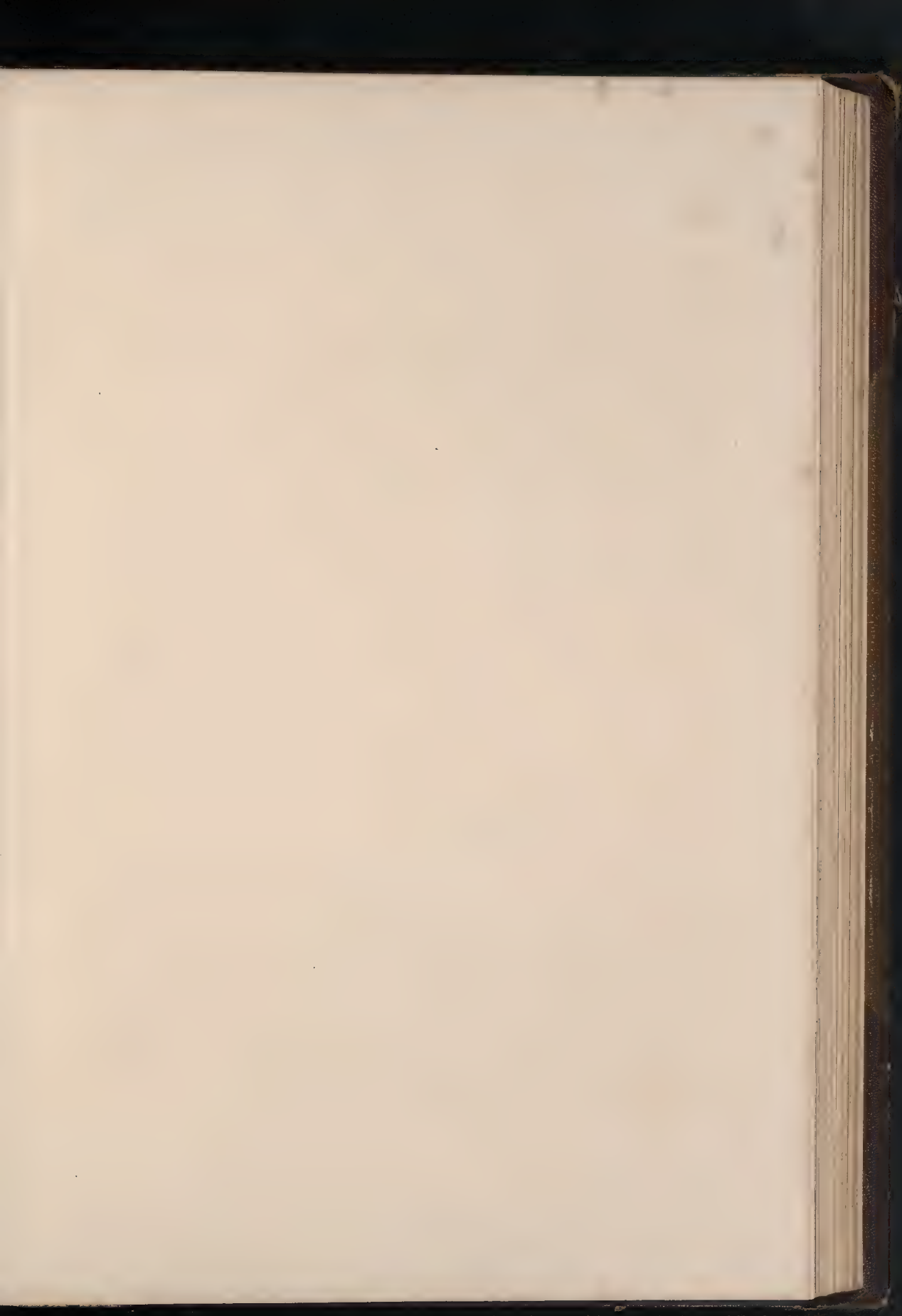
rectorship of William C. Pitkin, the consecration of Rev. William Creswell Doane as Bishop of the new diocese of Albany in 1869, and the improvement and embellishment of the church during the rectorship of the Rev. Walton W. Battershall, D. D. In 1876, during his incumbency, the tower of St. Peter's was built and furnished with a chime of bells. This addition was designed by R. M. Upjohn, the architect of the church, and is considered one of the richest and most beautiful examples of decorated Gothic to be found in the country.

During the last few years the church has also been enriched with memorial windows designed by the best English artists, and of peculiar excellence both in drawing and color. The series include the large aisle windows and the three middle windows of the chancel apse, and being in the highest style of religious art, lend great beauty to the interior. In 1885 the chancel was remodeled and paved in mosaic, and a beautiful altar and reredos of Caen stone with other articles of furniture were added. The cost of the tower, windows and other improvements has exceeded by a considerable amount the original cost of the church.

There are some exceedingly interesting memorials and relics of old times in possession of the church. The mural tablet in the tower room, representing Faith gazing at the cross, one of the earliest efforts of the sculptor Palmer, is well known from its frequent reproduction by photographic processes.

The communion plate, which has been held by the church for one hundred and seventy years, was presented by Queen Ann, and is a quaint and interesting link between the old times and the new. It comprises six pieces of massive silver marked with the arms of England, and bearing the following inscription: "THE GIFT OF HER MAJESTY ANN, BY THE GRACE OF GOD, OF GREAT BRITAIN, FRANCE AND IRELAND, AND OF HER PLANTATIONS IN NORTH AMERICA, QUEEN TO HER INDIAN CHAPPEL OF THE ONONDAUGUS." Connected with the parish and supported by it is St. Peter's Orphan Home, which has a fine building with accommodations for twenty-five children.

Charles Burr Todd







THE FIRST CHURCH, SALEM, MASSACHUSETTS.

THE WITCHCRAFT DELUSION.

IN the rear of Plummer Hall, Salem, the Essex Society has re-erected the little building which was constructed in 1634 as the first meeting-house in that Massachusetts town. It occupied originally a portion of the site now covered by the present large edifice of the First Congregational Society. Its dimensions were at first twenty by seventeen feet, with a gallery across one end, but in 1639 it was doubled in size. After long use as a place for religious meetings it was removed to another location, and became an inn. Later it was a barn. Finally the Essex Society rescued it from its desecration, and carefully re-erected its framing timbers where it now stands in the rear of their hall. It is a most interesting relic, and excites the surprise of the visitor both from its diminutive size and from its age, being now over two centuries and a half old. The roof, the floor and the weatherboarding are, of course, quite recent, but the original framework has been put together just as it was when Roger Williams officiated in it in 1634.



THE FIRST CHURCH, ERECTED 1634.

The first minister of the congregation was the Rev. Samuel Skelton. The first teacher associated with him was the Rev. Francis Higginson, an English clergyman, who was ejected from his living in Leicester because of his adopting the doctrines of the Non-conformists. When Skelton and Higginson came to Salem, then called Naumkeag, in 1629, they found about ten houses, besides one for the governor, and about two hundred planters. John Endicott was the first governor of the plantation, but was succeeded in 1630 by John Winthrop, and Salem ceased to be the capital town of the Massachusetts Bay Colony, as it was first intended to make it.

Roger Williams was the successor of Higginson as the teacher, or associate minister of the congregation with Skelton, and at the death of the latter succeeded him as pastor. Williams had already excited the ire of the Boston colonists by refusing to have fellowship with them. He had taken the radical ground that all who had formerly been connected with the Church of England should publicly express their contrition for that fact. When they refused to do that he would have no fellowship with them; and he is reported to have expressed himself sharply against the magistrates and others prominent in the colony. His views upon various subjects became at length so obnoxious that he was ordered to leave Salem; but his congregation clung to him, and he stayed on until the magistrates sent a vessel from Boston to take him to England. Hearing of this, he escaped in time, and made his memorable journey in midwinter through the deep snows of the New England forests to Providence, where he became the founder of a new State.

The house in which Roger Williams lived in Salem is still standing; the compass which guided his steps through the pathless wilderness from Salem to Providence is still preserved in the latter place; and the quaint little meeting-house pictured here is the building in which he instructed his congregation in 1634-5. The three views held by him which became so obnoxious to the magistrates were that the ministers of Boston had conformed to a sinful degree to the English church in the old country, and ought now to repent of having done so;



THE ORIGINAL "ROGER WILLIAMS" HOUSE; KNOWN ALSO AS THE OLD WITCH HOUSE.

them with factious conduct, and sent them back to England. Although there were Episcopal services held occasionally, no successful movement towards forming a parish was made until 1733, when St. Peter's Church was erected, at that time the fourth religious edifice in Salem. During the Revolution a law was passed forbidding any one reading the church service under penalty of £100 and a year's imprisonment, and the building was almost wrecked by the depredations of angry opponents of Episcopacy. The present St. Peter's Church building was erected in 1833; the willow tree, which forms an attractive feature of its surroundings, has grown from a slip taken from that over the grave of Napoleon at St. Helena. Various Congregationalist societies grew out of splits from the old First Society. The original East Church was erected in 1717, and under the Rev. Wm. Bently in 1785 the congregation became practically Unitarian. In the war of 1812, when the frigate *Constitution* was chased into Marblehead harbor, this patriotic pastor locked up his church, and in the full ministerial garb of his time, headed his congregation as they rushed to Marblehead to aid in the defence of the town and frigate. Many distinguished names appear among the pastors of the religious bodies in Salem both in the olden time and in more recent years.

It is amazing to us of this day, looking back to the period of 1692, to find the learned clergy and the magistrates thorough believers in witchcraft. Salem has become known the world over as the scene of that strange delusion, which resulted in the trial and execution of numerous persons for witchcraft; but the belief in that peculiar evil did not originate in Salem. Throughout Europe generally it had long been held that persons, by forming a league with the devil, might obtain supernatural powers, and be enabled to injure those whom they would. Nor is it fair to accuse Salem as the only place where persons were put to death on this charge. An undue stigma has been fastened upon this old city because of the widespread nature of the delusion here, and the famous trials of the witches participated in by so many learned men.

It was held by some that witchcraft was a deep scheme of Satan to overthrow Christianity in New England, and hence they must check it. Their feelings were intensified to deepest horror at the possible triumph of the evil one, and in their excitement they were drawn into a whirlpool of unreasoning opposition to those who were accused of being in league with the great enemy of goodness. They were not in condition to sift out idle rumors and malignant gossip, nor to make allowance for those strange nervous demonstrations which are apt to be

that the royal patent could give no title to lands without a purchase from the natives; and that the civil power could not rightly punish violation of the Sabbath, nor in any way interfere with the rights of conscience.

Other religious bodies were early represented in Salem. The Friends held their meetings as early as 1657, and in 1688 they built a meeting-house. There were Church of England people in the settlement quite early, too. The Rev. John Lyford, an English clergyman, came with Conant in 1626, but stayed only a year. John and Samuel Brown, two brothers, members of the English church, early claimed the right to worship God according to the rites of that church, and when they wrote letters of complaint to the company in London, Governor Endicott charged



THE PRESENT FIRST CHURCH BUILDING.

awakened in any period of religious excitement. Religious fanaticism and ignorance united in accepting evidence against the accused, and prevented the perception of the perjuries and frivolities which constituted part of that evidence.

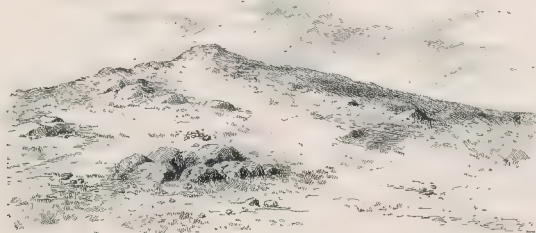
Very curiously, the witchcraft delusion of 1691-2 was given force through the proceedings of a social circle meeting that winter in the house of the Rev. Samuel Parris. At their parties they told fortunes, studied palmistry and feats of magic, perhaps at first for mere entertainment; but, growing more and more interested, they began to ascribe their proficiency in these arts, and some peculiar actions resulting, to supernatural agencies, and finally the belief grew that they were bewitched. One child nine years old and another twelve began to act in strange ways and to put themselves into odd postures. The physicians pronounced them bewitched, and all the ministers were asked to come to Mr. Parris' house to unite with him in solemn religious services. As interest in the actions of these two children grew, they accused old Tituba, a slave, of having bewitched them. During a severe flogging, the poor old creature said she was guilty. Then others were suspected, and soon the fever was at full height. Any one was likely to be accused, and there is reason to believe that some vicious persons eagerly embraced the opportunity of accusing those whom they hated, simply to bring them into trouble.

The Rev. George Burroughs, of Wells, Maine, Rebecca Nourse and some twenty others lost their lives by the hand of the executioner. About one hundred and fifty persons in all, including children of from five to fourteen years, were accused. Cotton Mather, one of the most learned ministers of the day, inflamed the people by preaching sermons against witchcraft, and to him is largely ascribed the spread of the delusion. So great was the excitement at one time, that business was interrupted, the town was deserted, and distress everywhere prevailed. But finally the magistrates found that they themselves and their own families were liable to accusation, and then a wave of calm reason began to return, until, in the reaction that ensued, all began to express horror at their former blind zeal. The suspected witches in the jail were set at liberty, and the church erased all the ignominy it had attached to the dead by recording a most humble acknowledgment of error. The witchcraft delusion is a sad chapter in the history of Salem; it has many that are brighter.

Salem abounds in historic associations with events and people, so that, walking through its streets, one is reminded at every turn of days that were full of incident and of men whose lives had meaning. Her prosperity began with the fishing trade, and the names of the Rev. Hugh Peters and George Corwin are always honorably mentioned as encouraging this industry; and to it may be also ascribed the development of a class of hardy seamen whose services became invaluable in the Revolution, and in 1812 when America disputed the supremacy of Great Britain on the seas. The Revolution laid the foundation of the fortunes of many of the old families by means of the privateering encouraged, and the town was then full of sailors and its harbor crowded with vessels.

Among the historic figures associated with Salem may be recalled Timothy Pickering, Postmaster-General and Secretary of State in Washington's administration, and Nathaniel Bowditch, a man of great learning, especially in mathematics and astronomy, and a large contributor to the scientific knowledge of his day. Nathaniel Hawthorne was born there in 1804, and the old town has furnished numerous incidents for the stories which made the reputation of the great writer, although fame was achieved slowly. "The Scarlet Letter" has reflected a halo of interest around the author and all the places associated with him. It would require volumes to recount the story of others from Salem who became eminent in various ways. General James Miller, the hero of Lundy's Lane; General Israel Putnam, one of Washington's brave officers; Benjamin Thompson (Count Rumford), who became Prime Minister of Bavaria; John Rogers, the sculptor; W. H. Prescott, the historian of Mexico and Peru; and Rufus Choate, one of New England's greatest lawyers, are among those who have contributed to the glory of that historic place.

Geo W Shaw



GALLOWS HILL, WHERE THE WITCHCRAFT EXECUTIONS TOOK PLACE.

CHRIST CHURCH, ALEXANDRIA, VIRGINIA.



BRYAN (LORD) FAIRFAX.

was Wren; the dimensions of the building were sixty by fifty feet; the shingles were to be of the best juniper, three-quarters of an inch thick, eighteen inches long, and to show six inches; the outside bricks to be laid in mortar of two-thirds lime and one-third sand; the arches and pediments to be of the Tuscan order; the altarpieces and pulpit canopy of the Ionic order. On the 27th of February, 1773, the building was handed over to the vestry, complete, and pronounced by those gentlemen finished "in a workmanlike manner." On the same day ten pews were offered for sale, and General Washington bought, for £36, 10s., pew number five, which has become so historic. There were fifty pews, square and high, to keep the eyes from wandering over the congregation. Among the owners of sittings appear the names of Washington, West, Carlyle, Custis, Dalton, Alexander, Herbert, Payne, Murray, Chichester, Triplett, Hooe, Blackburn, etc., etc.

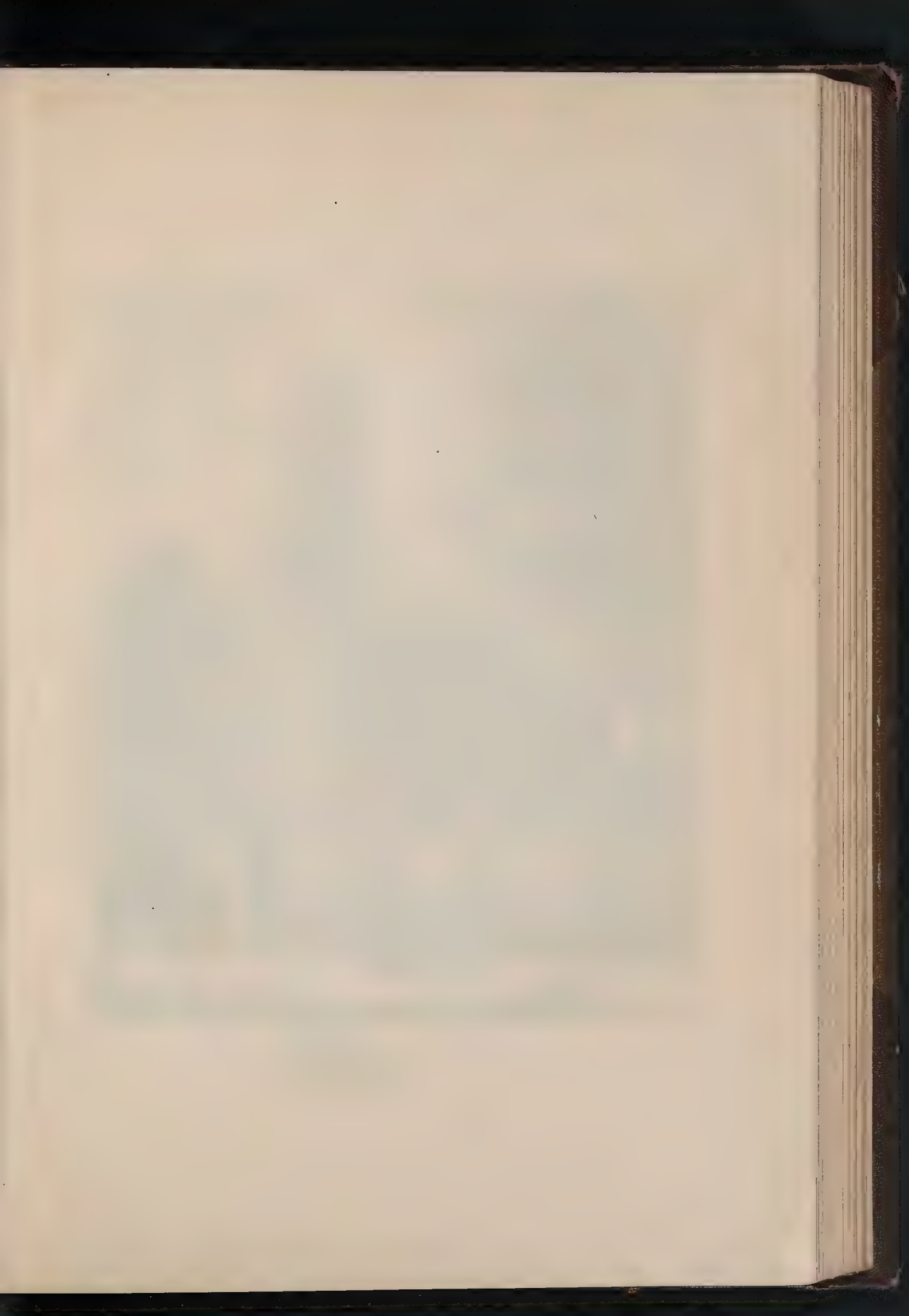
The vestry no longer having authority to levy taxes for the expenses of the dis-established church, the era of voluntary subscriptions for its support began with the passage of the act incorporating the Protestant Episcopal Church, and there appears on the record a paper signed by Washington's own hand, wherein he pledges himself to pay an annual rental of £5 sterling to the minister's salary. The document is also signed by William Herbert and other owners of pews in the "Episcopal Church, Alexandria." This historic paper bears internal evidence of having been written by Washington. In 1787 it was found necessary to enlarge the church, and it was decided to build galleries; the twenty-four additional pews there were soon disposed of. Dr. Griffith, formerly an associate of Washington in the army, and later the first Bishop-elect of Virginia, was then the minister. He was succeeded by Rev. Bryan (Lord) Fairfax. Among the ministers of this church, besides those who have been mentioned, were the well-known Bishop Meade, the lamb-like Norris, the gentle Dana, the great divine, Dr. Keith, the learned Dr. Walker, the zealous

WHAT is now the city of Alexandria was originally known as Hunting Creek Warehouse and Belle Haven. The first service there was conducted by Rev. Charles Green, minister of Truro Parish, which then included Alexandria within its limits. This was in 1755. The original church here was of wood, and when Fairfax Parish was cut off from Truro, in 1765, a new vestry was elected by the free-holders and house-keepers, as required by the law of the colony. Among the vestrymen chosen was George Washington, who did not qualify because he lived in the old parish, of which he was a vestryman and warden. The new vestry of Fairfax Parish resolved to build a new church at Alexandria of brick, and also at the Falls of the Potomac, as the church there, too, was decaying. In 1766 the vestry ordered a levy of three hundred and eighteen pounds of tobacco upon the parishioners to build two new churches, one at the Falls and one at Alexandria.

In 1767 James Parsons agreed to build this church for £600 sterling, to which £220 was added, in 1772, for Col. John Carlyle, who, through the failure of Parsons to fulfil his contract, was called upon to complete the work of erecting the church. The name of the architect



THE INTERIOR.





Mr. Dame, the gifted Dr. McKim, and the efficient Rev. Dr. Suter—all of whose labors have added much to the glory of the old church.

Many other families had become pew-owners in the time of Rev. Mr. Davies (1803), notably the Dades, Dulanys, Powells, Potts, Dangerfields, Deneales, Fendalls, Masons, Lees, Taylors, etc., etc. In 1804 George Washington Parke Custis presented to the parish a Bible which had belonged to Washington. In 1809 some modifications were made to the altar. In 1811 the west aisle was added. There was no provision made for warming the church until 1812, when chimneys were first erected. As in all colonial churches, foot-warmers were the only means provided for the comfort of the congregation. In 1816-17 some of the old square pews were divided, and in 1821 the rest, Washington's pew among the number, were likewise changed. The latter was restored to its former shape in 1837, again altered and again restored. The bell was bought in



1816 for \$538.87. In 1817 it was proposed to remove the church to let Cameron street pass, and the vestry consented, with the proviso that the city would build another church exactly like the present one. In 1818 Captain Croudhill presented the font. The roof was renewed in 1810, in 1840 and 1879. In 1834 the vestry-room under the tower was built. In 1853 the pews were altered, the floor raised six inches, and the porch on the northwest added. There is a new communion table and a new organ. The present lectern and communion table were put into the chancel in 1867.* In 1870 the two tablets to the memory of George Washington and Robert E. Lee were put up on the wall—this mutual recognition of Washington and Lee forming a proof and pledge of the re-union of the sections which lately

"Frowned upon each other
Like cliffs which had been rent asunder."

General Lee was confirmed in this church in 1853, and was one of its communicants.

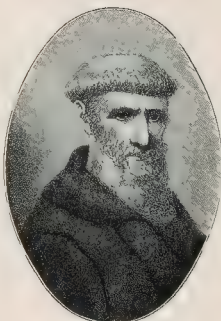
The church was consecrated in 1814 by Bishop Claggett, of Maryland. The bishop was a very stout man, with a very loud voice, and was in the habit of walking to church in his robes and with a mitre upon his head—a course that always created a sensation. At the

consecration of St. Paul's (which was formed from the Christ Church congregation) his strange appearance and stentorian voice on entering the church so frightened a young woman, who had never seen such an apparition, that she fainted. This old church, so rich in memories of the past and so fragrant with memories of Washington and Lee, both of whom had pews in it, and both are commemorated on its walls with tablets emblazoned with the cross and crown, is a shrine to which pilgrims almost daily do homage. Its one hundredth anniversary was celebrated with great eclat in 1873, when the Rev. Dr. McKim, the rector, delivered a memorial sermon, and the writer recited an original unwritten poem. It was also one of the scenes of the celebration of the Washington Centennial on the 30th of April, 1889, when the writer rehearsed the relations of Washington to the Church and Parish.

P. Slaughter

* These have been since supplanted by the original desk and table. In 1891 the church was restored to its original condition so far as possible, the high pulpit and sounding-board being restored.

ST. LOUIS CATHEDRAL, NEW ORLEANS, LOUISIANA.

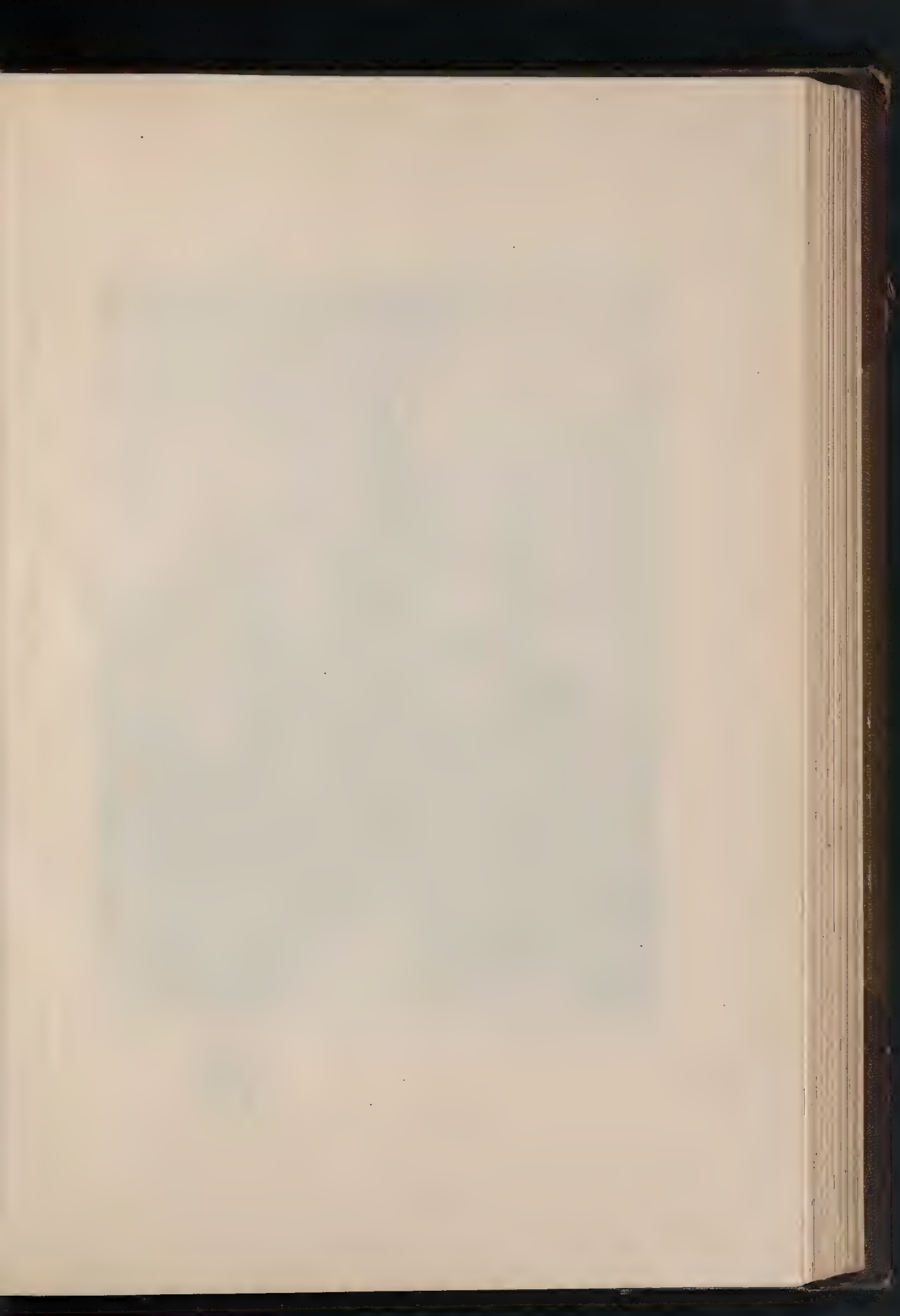


FATHER ANTOINE.

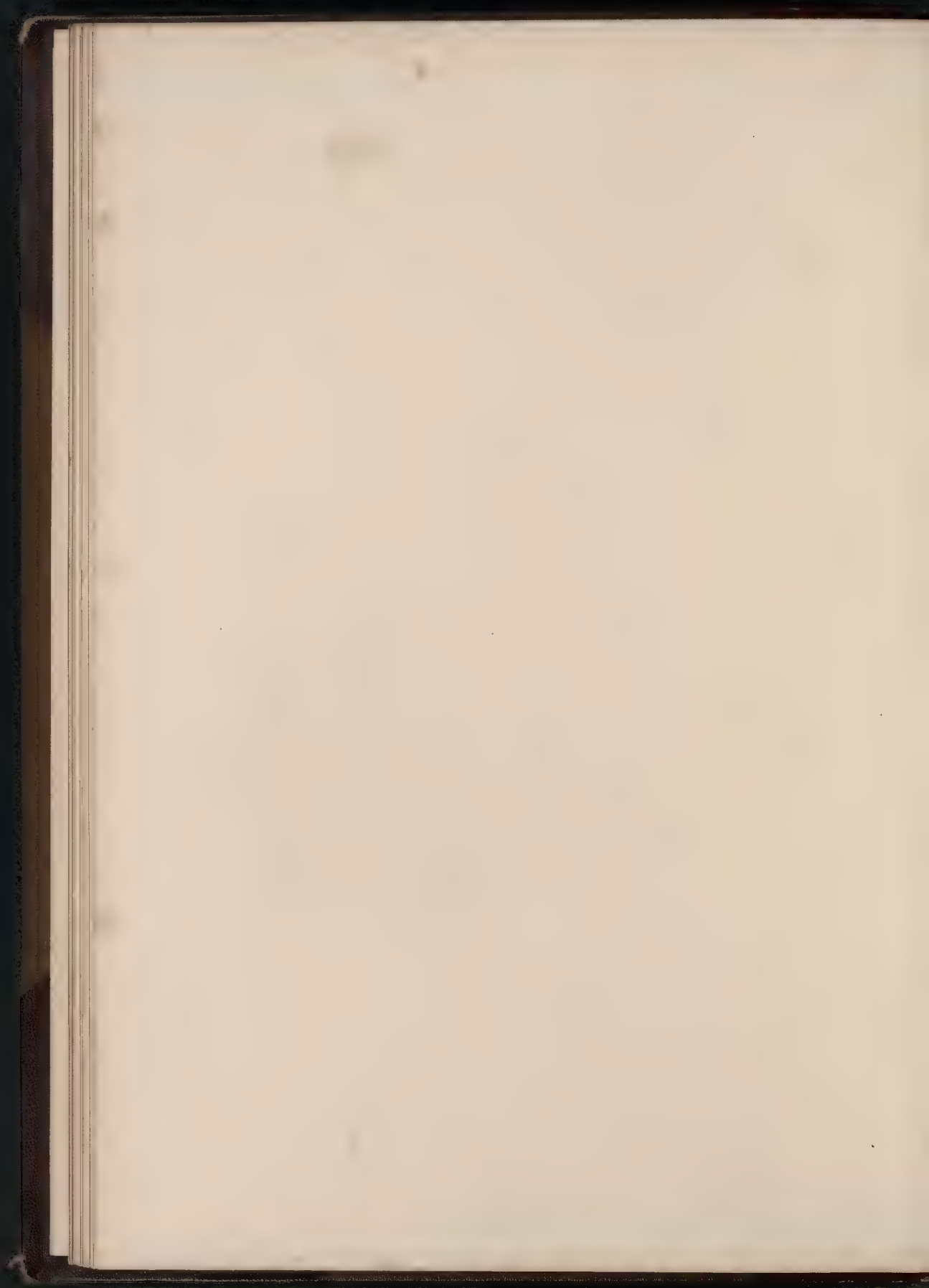
AT some period between the years 1718, the date of the settlement of New Orleans, and 1723, the first church in what is now the State of Louisiana was built. The first regular services were held at the mouth of the Mississippi in 1699 by a chaplain accompanying the explorer D'Iberville, who had built a small fort there, and the settlers attended Mass every day, being gathered for prayers each morning and evening. In the course of time, and with the end in view of procuring a more fixed and solid establishment of government, Bienville selected a spot along the river about thirty leagues above the original settlement; the plantations which were then being laid out would need such a town, too, which might become a depot for supplies and trading. When his engineer, De la Tour, arrived, he found a few inconsiderable plantations scattered here and there, and he at once made a clearing of sufficient extent to lay out the city. The streets were traced, and in the naming of them he honored many famous Frenchmen. The squares were so arranged that each inhabitant who desired it should receive a lot sixty feet, French measure, by one hundred and twenty in depth, thus admitting an ownership of twelve inhabitants to each square. M. de la Tour also elaborated a system of dykes and drains which provided for the protection of the city in the event of an overflow of the river.

In the patent granting Louisiana to the "Company of the West," issued August, 1717, the Regent, Duke of Orleans, in the name of Louis XV., had inserted a clause providing for the erection of churches wherever it formed settlements. Regarding especially "the glory of God by procuring the salvation of the inhabitants, Indians, savages and negroes," the company agreed to maintain in its churches "the necessary number of approved ecclesiastics, either with the rank of parish priest or such others as shall be suitable, in order to preach the Holy Gospel there, perform divine service and administer the sacraments; all under the authority of the Bishop of Quebec." It was also provided in another document known as the Black Code that no other than the Roman Catholic Creed would be tolerated. So, in the planning of New Orleans, a site for the church fronting on the Place d'Armes was laid out, and these locations are now, as they were from the beginning, devoted to public and ecclesiastical uses. In the early days the town consisted of about a hundred small, wooden buildings and a few larger ones devoted to the purposes of the church and government and for warehouse uses. In place of the lowly parish church of those times is now the beautiful Cathedral; the open plat of coarse native grass, crossed by its two paths, is now the well-kept Jackson Square, adorned with orange and magnolia trees, and rendered perennially attractive with a profusion of roses.

In 1722 a fearful hurricane swept over the place, spreading misery and desolation in its path, prostrating the crops, destroying the rice, and demolishing, along with "many other buildings of great value," the parish church, which is said to have been known as St. Ignatius, and to have been attended by a Capuchin, Father Anthony. A few years later, when the town had reached a more advanced state of prosperity, a new church of brick was erected, and it was used for services until 1788. In the meantime New Orleans had become the most important of the French settlements; shortly after the building of the new church, a flock of six hundred Catholic families were included in its population; but the cause of religion and education did not keep pace with its growth in a commercial sense. The original congregation seems to have been the only one founded under the French regime, an almost constant quarrel going on, however, between the rival ecclesiastical orders, the Jesuits and the Capuchins. The strife of these two continued for a long time, and was characterized by "acrimonious writings, squibs, pasquinades and satirical songs." The Capuchins were left masters of the situation in July,







1763, when, by a decree of the French Parliament dated 1762, the Jesuits were expelled from French dominions, and their plantation in New Orleans confiscated and sold for the equivalent of \$180,000.

On Good Friday, 1788, the town was visited by fire, which originated, it is said, in the private chapel of Don Vicente José Nuñez, the military treasurer, and, amidst the general destruction, the brick church, which had stood for nearly sixty years, fell. At the same time nearly nine hundred stores, dwellings and public buildings were consumed. The matter of erecting a new church on the site of the burned one was subsequently taken up and, through the activity and generosity of Don Andres Almonaster y Roxas, a Spanish noble and colonel of the provincial troops, the immediate predecessor of the present imposing structure was reared, which, in 1793, when Louisiana and Florida were made a bishopric separate from Havana, became St. Louis Cathedral. It occupied the site until 1850, when the picturesque Spanish edifice was razed to its foundations and the present one rose in its place. The Cabildo building adjoining was also erected through the munificence of the same distinguished patron.

Although of irregular architecture, the exterior of the Cathedral is of majestic appearance, while the interior is at once solemn, rich and artistic in its construction and decoration. The altars are three in number—the main altar, the altar of "Our Lady of Lourdes," and the altar of St. Francis of Assisium. All are masterpieces of religious expression in their design, and all, particularly the main one, are enriched and beautified with the gifts of generations, and with that chaste taste in the arrangement of color and shade that has ever distinguished the people who worship there. The ceiling is most beautifully frescoed. The centre picture represents the Transfiguration, and around it are the Evangelists, the Holy Family, and scenes illustrative of the Apocalypse. Behind and above the main altar is a grand semi-historic picture of large dimensions and exquisite coloring, which at once arrests the attention of the visitor. It is a most artistic and poetic representation of St. Louis counselling the first crusaders and presenting them with the banner of the cross.

In front of the shrine of St. Francis, and beneath the marble pavement, is a vault in which the founder of the church lies buried, a marble slab set on the level of the floor and bearing the following inscription in Spanish indicating the place of his sepulture: "Here lies the body of Don Andres Almonaster y Roxas, a native of Mogrena, in the Kingdom of Andalusia. Died in the city of New Orleans, on the 26th of April, 1798, at the age of 74 years. Cavalier of the distinguished order of Charles the Third of Spain; Colonel of the militia of the provincial Spanish troops; founder of this church and of the St. Charles Hospital; founder of the convent of Lazarians; founder of the Ursuline convent; founder of the girls' school and of the Presbytery, all of which he built in this city at his own expense." His coat-of-arms is also graven on the tomb along with his motto: *A pesar de todos, Venceremos á los Godos*—"In spite of all we will conquer the Goths." In front of the altar of "Our Lady of Lourdes" lie three of the Marigney de Mandeville family, who for generations have been prominently identified with the church, the city and the history of Louisiana. Set in the walls, to the left side of the main altar, are memorial tablets, on which are inscribed the names of some of the bishops who have ruled over the diocese of New Orleans.

Connected with the St. Louis Cathedral are numberless recollections, which, like its beauties, are indescribable. Here for generations have chimed been rung for marriages and funerals; hope, joy, woe, victory and defeat have all had their celebrations within this venerable pile; before its altars fair brides have knelt upon the same spot where their mothers and grandmothers pledged their vows. Here that staunch old hero, General Andrew Jackson, bowed the head and bent the knee as the *Te Deum* ascended in thanksgiving for the victory over a foreign foe. Here, in our own day, banners have been blessed, which, although furled in defeat, were never dishonored by the grasp of a coward or stained by the disgrace of an avoidable surrender. Here, in 1876, our citizen soldiers, the "White League," assembled to hold service in perpetuation of the memory of their departed comrades, and here it is that on St. Barbara's day the Italian companies offer prayer for the protection of their nation for the year to come. Indeed,



THE INTERIOR.

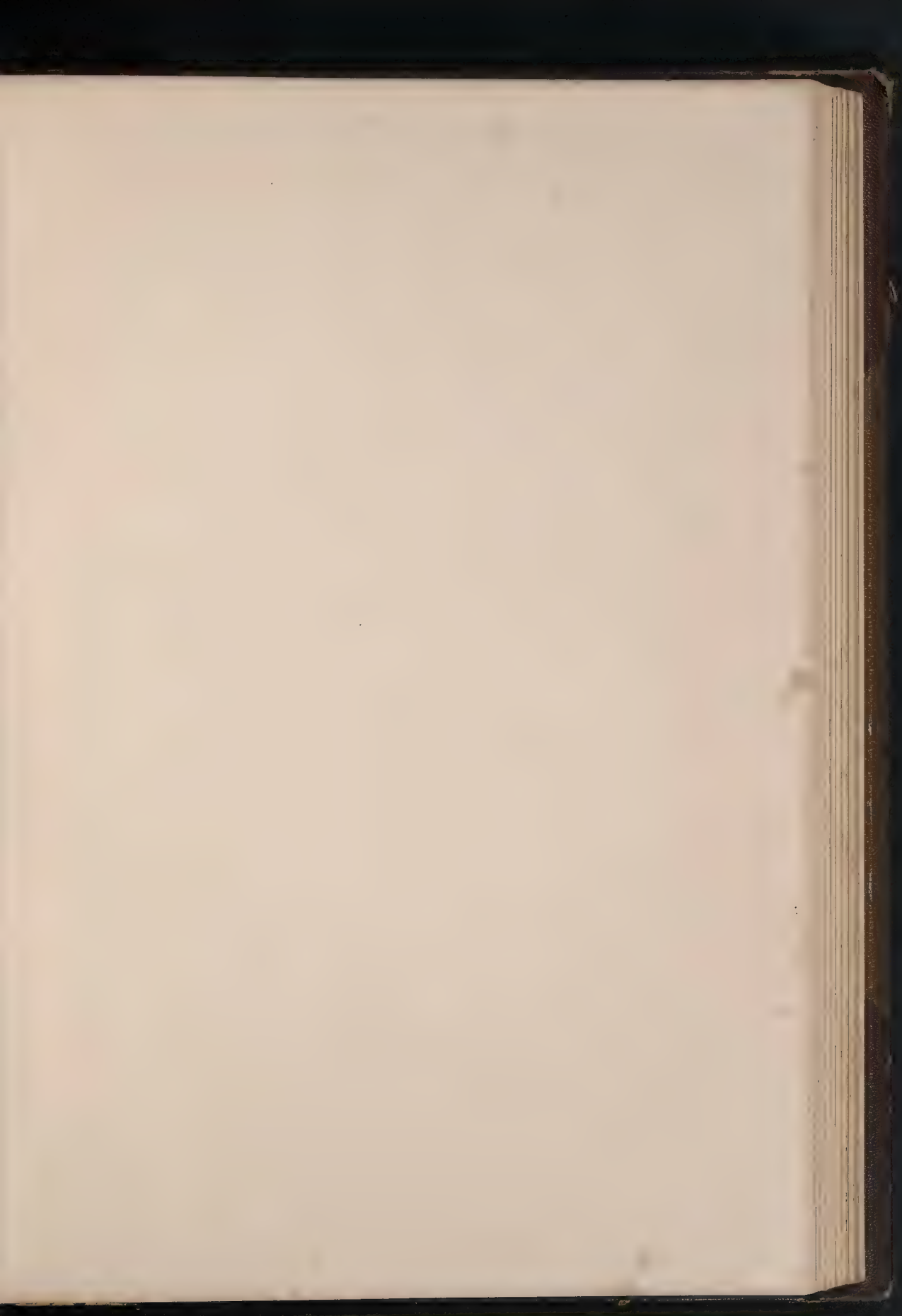
the Cathedral seems to be the house of prayer which all, irrespective of religious prejudice, choose as a place in which to offer public petition or hymn of praise in all cases where common calamity or success constrain devotion to the great Director of human affairs. In the early days of this century, when the country seemed almost on the verge of war with Spain, when intrigue and plots were thick in Spanish-American New Orleans, many prominent citizens were suspected of sedition, among them Father Antonio de Sedella, the beloved Père Antoine of the Cathedral, being unjustly censured.

After the defeat of the British at New Orleans, a day of public rejoicing and thanksgiving was appointed by the Abbé Dubourg, apostolic Prefect for Louisiana, and on January 23, 1815, the Cathedral became the scene of a most imposing spectacle. The civic portion of the ceremonies was conducted in the square in front of the Cathedral. Where the Jackson statue now stands a temporary arch was erected, and in the presence of the multitude the "hero of New Orleans" was crowned with laurel by two beautiful girls. He and his officers then passed into the Cathedral, which was decorated with evergreens in honor of the event, and a service of profound gratitude for the interposition of Almighty God in behalf of the American people and nationality was then offered up. The colossal equestrian statue of Jackson is now a conspicuous object in the square. It was placed there in 1855, when the historic Place d'Armes became known as Jackson Square. It stands on a bit of ground slightly elevated in the centre of the square, and rests on one enormous block of granite measuring thirty cubic yards. The grim warrior is represented in the full uniform of 1815, and is in the act of raising his military chapeau in salute; his heavy sword hangs at his side, his left hand holding firmly the reins of his horse. Altogether, it is said to be one of the finest pieces of equestrian statuary in the country, and so lifelike and spirited that one expects to see the bronze counterfeit leap from its granite footing.

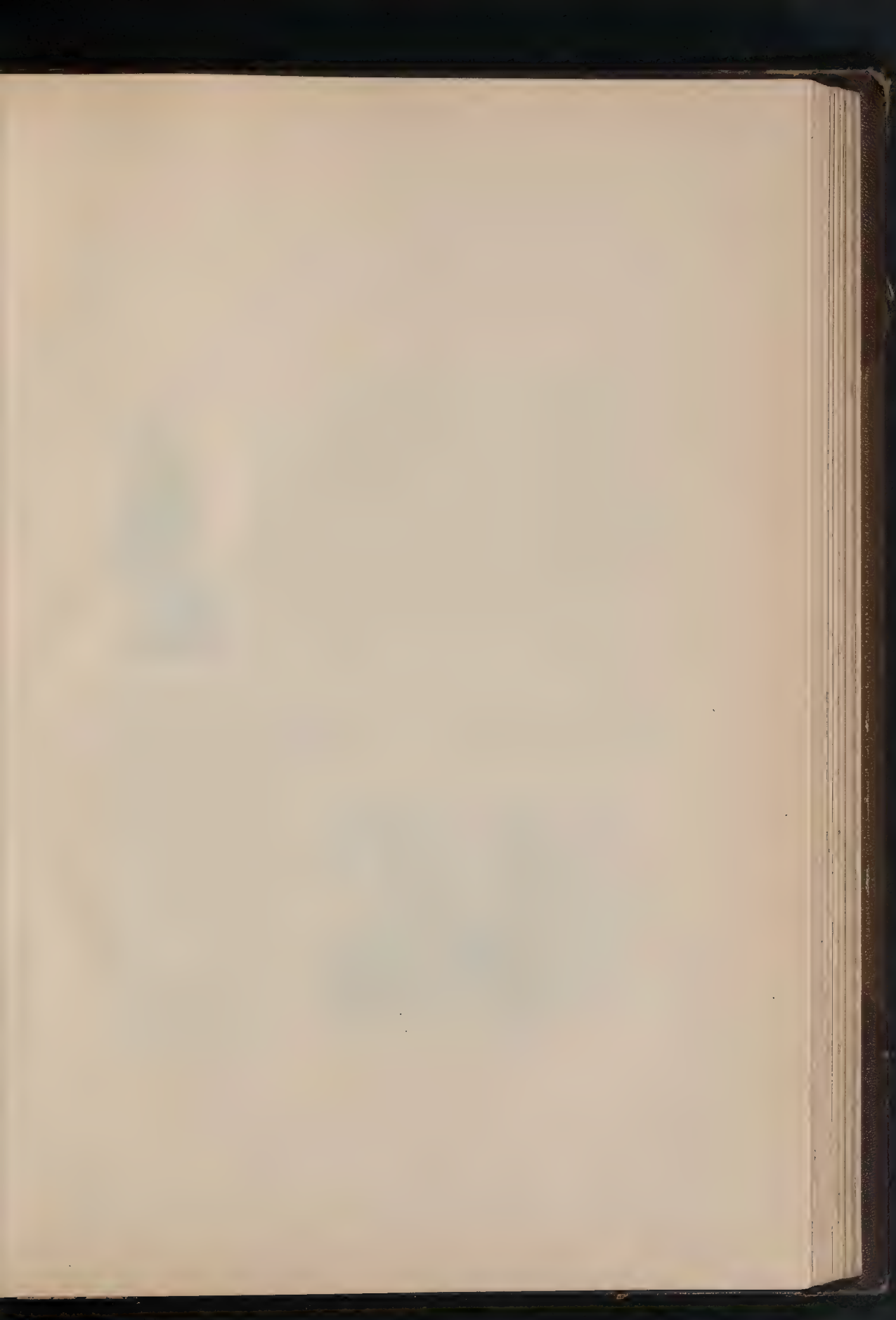
Harry J. Waldo



THE CABILDO BUILDING AS ORIGINALLY BUILT BY ALMONASTER.







THE MEETING HOUSE ON THE GREEN, LEXINGTON, MASSACHUSETTS.



THE MINUTE-MAN.

FOREVER associated with the opening of the war of the American Revolution will be the name of Lexington. This little Massachusetts town was formerly a part of Cambridge, and was called "the Cambridge Farms;" the first permanent settlement was made there in 1640, but in 1682, when the settlers had arrived in considerable numbers from Cambridge and Watertown, they asked to be set off as a distinct precinct, so that they might have a minister and a meeting house of their own. Opposition being met with from the old parish of Cambridge, it was not until 1691 that the separation was accomplished and a meeting house erected. One of the early ministers to the new congregation was the Rev. John Hancock, who became its second pastor in 1698; a man of superior talents and of great usefulness, exerting considerable influence in all the affairs of the place, both secular and religious, he remained with his people until his death in 1752. He was a graduate of Harvard College, and grandfather of the John Hancock who became so famous in later days as the President of the Provincial Congress. The old house built by the Lexington pastor, soon after his ordination, and added to by his son Thomas in 1735, is still standing there. In 1755 the Rev. Jonas Clark succeeded to the charge of the congregation. Marrying a granddaughter of the elder Hancock, he bought the old parsonage, so that this venerable building was the residence of the two ministers whose combined term of service extended

over more than a hundred years.

Mr. Clark was a man of distinguished ability and has left his mark in the history of the place and the State. Not only did he use the pulpit for his instructions but he was busy with his pen, and drew up some of those papers which were intended to set forth the views of the town upon the political questions of the day, and the duty of the rulers and the privileges of those who were ruled. He had a thorough knowledge of the science of civil government, and in these masterly papers of his met the particular issues of the day, especially when the rights of the colonists were ignored by Great Britain. The influence of his published views extended beyond the town of Lexington, and prepared the public mind to resist the encroachments of the king and to engage in the struggle for independence. We little realize how much we are indebted to two Puritan ministers for thus aiding in the establishment of the American nation. John Hancock, the President of the Provincial Congress, was the son of a minister and the grandson of a minister, and Clark became the friend and adviser of Adams, Warren and Hancock, who frequently found a home beneath his roof, and wise instruction in the stirring times preceding the actual outbreak of hostilities; and in influencing such men as Adams, Warren and Hancock, Jonas Clark influenced the affairs of the whole country.

The war was precipitated by the



INTERIOR OF THE OLD CLARK HOUSE

attempt of General Gage to arrest Adams and Hancock, who had taken refuge in the house of the Rev. Mr. Clark at Lexington. The British government had put Gage in command of about 3000 troops in Boston, and he felt it necessary to take some vigorous steps to stamp out the incipient rebellion against the king's authority. Hancock and Adams were especially obnoxious as leaders, and the British ministry and Gage concurred in the policy of seizing them and sending them to England for trial as rebels and ringleaders. To capture these two men and to destroy some military stores which the patriots had gathered at Concord was the motive of the first act of the long and bloody drama of the Revolutionary war. The expedition was to move secretly to Lexington,



REV. JONAS CLARK.

and every effort was made by the British to conceal their designs, but Warren, Revere and other patriots in Boston were concerting signals to warn their friends of the movement when it should take place. Thinking that they had covered their plans, the British forces, under Colonel Smith, landed at Cambridge on the night of the 18th of April, 1775, but before they had gone far the ringing of church bells and the firing of guns taught them that their movements had become known. Smith sent back for reinforcements, and ordered Major Pitcairn forward to Lexington and Concord with the light troops to take possession of the bridges. Paul Revere had ridden on before the British, however, and had given the alarm; in response to which, Captain Parker of Lexington had summoned his Minute-Men on the Common between one and two o'clock on the morning of the 19th to await the coming attack of the British troops. The night was chilly, and hearing nothing more of the approach of the British, the farmer-soldiers went back to their houses. Suddenly, towards morning, the bell of the meeting house rang, alarm guns were fired, and the drums beat to arms. Only about fifty of the Minute-Men had hastily reassembled on the Common when the impetuous Pit-

cairn, at the head of his troops, some eight hundred veterans, rushed upon the little band denouncing them as rebels, and commanded them to throw down their arms and disperse. The Americans stood their ground, and the British fired a blank volley. Still they refused to disperse, and then Pitcairn, discharging his own pistol, ordered his whole platoon to fire. Some of the patriots fell dead upon the village green before the meeting house. There the first blood of the long war was shed, and there began those exhibitions of superb heroism that led to independence. A few of the British troops were struck by the bullets of the Americans as the latter retreated. They had to retreat, for what could fifty farmer-soldiers do against eight hundred trained troops?

The British pursued them some distance, gave a shout in honor of this brief victory and pushed on to Concord—without making any effort to find Hancock and Adams. These two patriots had been in Mr. Clark's house until about 3 o'clock on the morning of that day, when they took refuge in the woods on the hill near by from which they could overlook the Common, or at least hear the sounds of firing. It was there, as the fight went on, that Adams broke forth in the memorable words: "What a glorious morning for America is this!"

The village green, where this most memorable conflict took place, was an irregular, unenclosed triangle, and upon a little elevation at the southerly apex stood the old meeting house built in 1714. It was a barn-like structure of three stories, and, having no belfry, a bell-tower was constructed from which pealed the alarm on the memorable morning in 1775. The building was taken down in 1794 and a new one erected near the same spot, and upon the destruction by fire of this latter edifice the present one, at the north-westerly corner of the Common, was built. The flag-staff is about where the old meeting house of '75 stood. The village green is fronted to-day by the village churches and dwellings, and its great historic event is commemorated by a rude monument erected at the close of the last century, with an inscription composed by "the minister of the village," reciting the fact that the stone is sacred to liberty, independence and the rights of man, and how through a long and bloody contest the sovereignty of these States was finally achieved.



THE OLD CLARK HOUSE.

Geo W. Shuman





THE MISSION OF SAN GABRIEL, CALIFORNIA.

THE San Gabriel Mission, in Los Angeles county, California, was the fourth in the order of time of the twenty-one missions founded by the Franciscan friars in Upper California from 1769 to 1823. A Spanish voyager, Juan Cabrillo, had explored the California coast as high as latitude 42° N. in 1542, but nothing was done looking toward its occupation for many years afterwards. In the meantime Sir Francis Drake, in his freebooting expedition around the world, had visited California, and claimed the "New Albion," as he called it, for Queen Elizabeth. Toward the middle of the eighteenth century the Russians were extending their dominion down the northwest coast of America. King Charles III. of Spain, fearing the Russian encroachments and possible English possession, and urged by the priests, who volunteered to undertake the spiritual subjugation of the natives of California, issued royal orders to the Marquis de la Croix, viceroy of New Spain (Mexico), to occupy the ports of San Diego and Monterey. The viceroy turned the whole matter over to the Visitador General, José de Galvez, who at once went over to Lower California and fitted out three supply ships. Galvez called to his aid Junipero Serra, the president of the Franciscan missions on the peninsula. It was determined to establish three missions in Upper California—one each at San Diego and Monterey and one midway between. One of the vessels sent was lost at sea, but the other two arrived safely at San Diego. Serra went up overland, and there founded the mission of San Diego de Alcalá on July 16, 1769. They had some trouble in finding the Bay of Monterey, and did not found a mission there until the next June.

The news of the occupation of Upper California caused the greatest rejoicings in the city of Mexico. It was immediately resolved to establish five new missions, of which San Gabriel Arcángel was named as one, and ten more priests were furnished for that purpose. They arrived on the ship San Antonio at Monterey in June, 1771, and the next month, accompanied by Lieutenant Pedro Fages, the two priests designed for the mission of San Gabriel sailed for San Diego. They were Pedro Benito Cambon and Ángel Somera. At San Diego they were delayed by desertions of soldiers and hostile Indians. The site selected for the new mission was on the San Gabriel river, and it was on the overland route to Monterey. Quoting from Palou's "Life of Serra:" "On the 6th of August Fathers Cambon and Somera, accompanied by ten soldiers and muleteers, started northward, following the route of the first expedition. They arrived at the River Temblores, and while searching for a suitable place they were surrounded by a multitude of Indians, headed by two chiefs, who shouted and threatened. One of the missionaries unfurled before the multitude a banner with an oil painting of Our Lady of Sorrows, which the Indians had scarcely seen when, dropping their arrows, the two chiefs came and deposited a string of beads as a sign of peace. They soon called others from the rancherias, and men, women and children came in crowds, carrying seed, which they placed at Our Lady's feet as an offering, thinking she might eat as we do. The Indians at San Diego were equally demonstrative in their expressions of joy when the Fathers presented to their view a picture of Our Lady with the Divine Child. Women would flock in from the country around, gaze with rapture upon the beautiful Madonna, and extend their arms as if to fondle and caress the lovely Babe. The unveiling of the sacred picture at San Gabriel produced such wonderful effects on the people that, from that day, they approached the Fathers



THE ALTAR.

about fifteen hundred. Zalvidea's removal caused his melancholy, which was followed by insanity and death. Strong as was his will and great as was his mind, it could not bear such a sudden removal from power. He was succeeded by Father Sanchez, a man of a much milder disposition, and one greatly beloved by the people.

It had been planned from the first that in ten years from their founding the missions should be turned into pueblos or towns, always presuming that the baptized Indians had progressed sufficiently to warrant them becoming citizens. Then the missionary would have either to move to a new field or become one of the regular clergy, neither of which propositions they cared to accept, the first because it subjected them to fresh trials and hardships, and the latter because it took from them their wealth and power. But the regular clergy, aided by the politicians, pushed the matter of "secularizing" the missions, as it was called, and obtained the enactment of laws to that end both in Spain and Mexico. In 1834 the crash came. Governor José Figueroa issued the decree, and a commissioner was appointed to take charge of San Gabriel mission, and take an account of its wealth, produce and live-stock on hand; but the wily fathers of the missions had anticipated him. They slaughtered their cattle and sheep by the thousands, converting them into hides and tallow, which commanded good cash prices from the Boston traders. At San Gabriel alone over thirty thousand cattle were at once slaughtered. They sold their other live-stock, or turned it loose, and dug up their vineyards and orchards, so that only a small remnant is left around the church. With as much of their wealth converted into cash as was possible, many of the missionaries left the country never to return. The commissioners had fat pickings for a few years, until the Americans occupied the country in 1846. The United States land commission restored the mission property to the church, but its glory had departed. Its neophytes had almost disappeared through the drunkenness of later years and diseases introduced among them earlier by the Spaniards. A handful answer the vesper chimes or attend the morning mass. A few years ago the church was repaired, a new cement floor was laid, a wooden ceiling in the beautiful natural color of California woods was put in, and the altar and gallery were restored, so that there is now an air of freshness about the old historic pile.

Robt. Stephens.



INTERIOR VIEW OF THE MISSION.

without fear, and gave evidence of satisfaction at having them in their midst. On the 8th of September, 1771, the missionaries celebrated their first mass under the shade of some green boughs, and the next day they commenced the erection of a chapel and necessary buildings, the Indians helping to cut the lumber."

Such is the account given by the Spaniards. The impressions of the Indians, which they related to Hugo Reid, a learned Scotchman, who dwelt among this tribe many years, were far different. He says that when the Indians saw the Spaniards coming on horseback they thought they were gods, and the women hid. Seeing a Spaniard strike fire with a flint for the first time, they were fully convinced of their divine origin. However, when a gun was fired and a bird killed, they concluded as the Giver of life could not murder animals, that the Spaniards must be human beings, and described them to be "of a nasty white color, and having ugly blue eyes!" Another event soon convinced them of their visitors' mortality. One of the soldiers violated a chieftain's wife. The chief with a number of his followers attacked the mission, and, seeking out the offending Spaniard, fired an arrow at him. A musket shot was the answer, and the chief dropped dead, while the other Indians retreated. His head was then cut off and set up on a pole at the gate of the stockade. The Indians came in a few days and begged the head of their captain. The priests reconciled them with presents, but took care to add to the armed force of the mission.

The site first chosen was low, and more or less subject to fever and frost. In 1774 President Serra recom-



THE STONE STAIRWAY.

mended the removal of the San Diego and San Gabriel missions to better localities near by. San Diego mission was moved the next year, and it is very probable that the San Gabriel mission was moved to its present site about the same time. An adobe chapel was first built, followed by the priest's residence; fields were sowed, vineyards and orchards planted, and cattle herded, all the work being done by Indians. The aborigines here possessed much the same general characteristics as elsewhere. The males followed the chase and war-path; the women gathered the subsistence—roots, fish, grasses, nuts, insects, etc. At first they were shy, but a few presents from the Spaniards, especially of cloth, won them over. The first one to be baptized was the infant son of the murdered chief. Other baptisms followed—the baptized always being regarded as outcasts by the others, who did not allow them to return to their tribes. The hostile Indians were held in subjection by the soldiers. Time sped on, and the priests were frequently changed from one mission to another.

The present church building was finished and dedicated in 1804. Tradition has it that the bells, which are four in number and were cast in Spain, are largely composed of gold and silver ornaments thrown into the melt-

ing furnace by devotees. The building is of white stone, and was first covered with red tiles, but these were later substituted by a shingle roof. In 1826 there was sent to the mission, as resident minister, José Maria Zalvadea. Under his wise management for twenty years San Gabriel mission rose to the zenith of its glory. He planted large vineyards, intersected with fine walks, shaded by fruit trees of every description, and rendered still more lovely by shrubs interspersed between; he laid out the orange, olive and fruit orchards; made cactus fences around the fields; planted rose hedges and flower gardens; and built the mill and mill-dam and the water works. All the Indians were made to work, and put in some department, as herdsmen, tanners, shoemakers, weavers, brick-makers, fishermen, farmers, fruit-growers, servants, etc. Everything was organized, and discipline was strictly maintained.

In the height of his great success Zalvadea was transferred to another and poorer mission. Under him San Gabriel had flourished beyond calculation. The Indians had all been baptized, the different fruit, vine and grain crops had been bountiful, while the cattle had literally spread out upon a thousand hills, the horses, neat cattle and sheep being almost without number. At one time there were belonging to the mission a hundred thousand cattle, four thousand horses, one thousand mules, fifty-four thousand sheep, and over five thousand bushels of grain stored, besides a production of six hundred barrels of wine annually; the vineyard, known as the *vina madre*, or mother vineyard, because it subsequently furnished the Americans their cuttings, alone had a hundred and fifty thousand vines, while the orchard had some two thousand trees. The population of the mission was



CATHEDRAL OF THE HOLY TRINITY, QUEBEC, CANADA.



THE PROCESSION AT THE CENTENARY OF THE DIOCESE.

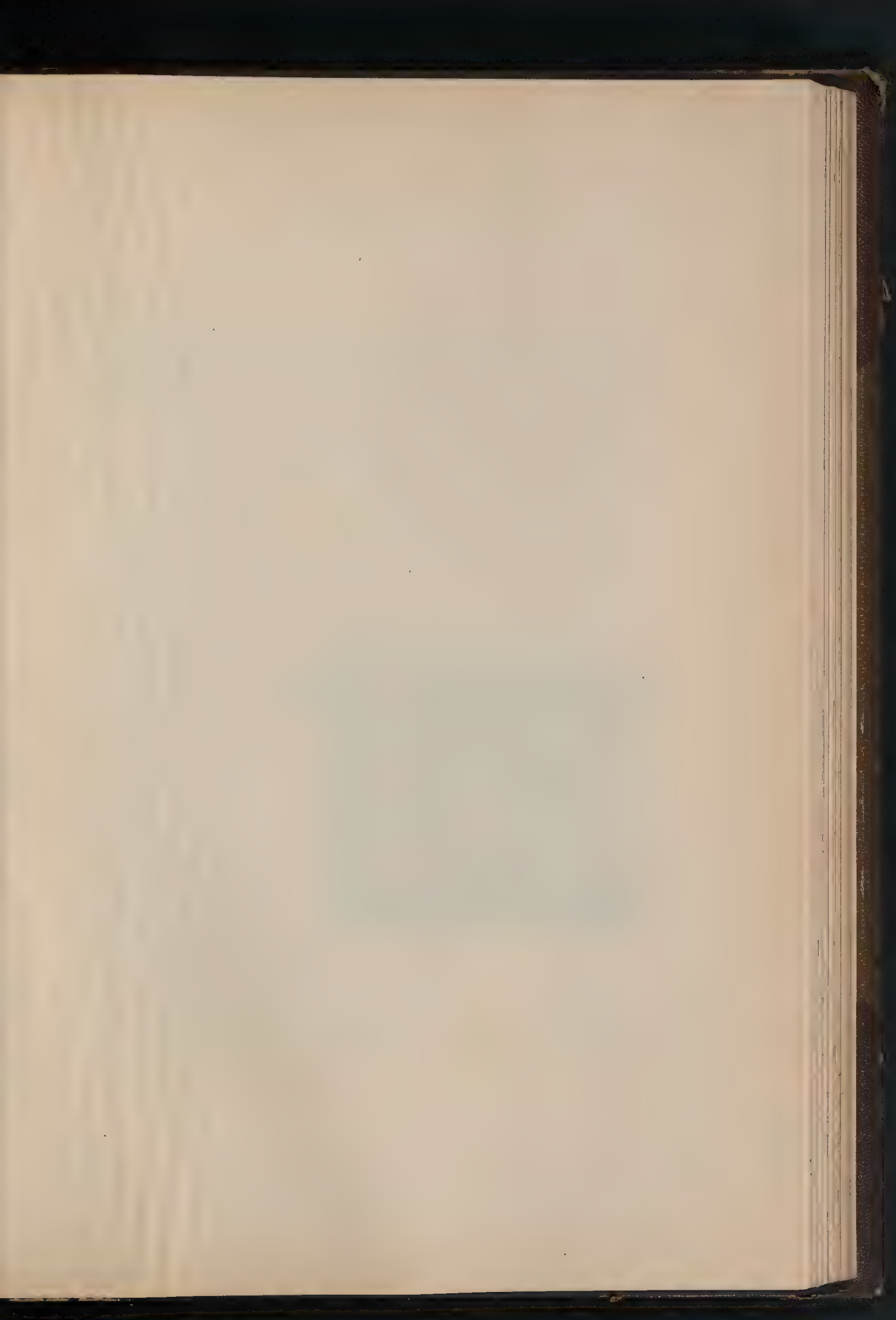
IN order to make a sketch of the Cathedral of the Holy Trinity, at Quebec, complete, a few words must be said about those Franciscan monks called "Recollets," who were the former proprietors of the land on which the sacred edifice was built. At the invitation of Samuel de Champlain, Governor of Canada, the Recollets arrived at Tadousac, from France, on the 25th of May, 1615, reaching Quebec a few days later. Land was granted them on the banks of the river St. Charles, where they built a convent called "Notre Dame des Anges," sufficiently strong to resist the attacks of the Iroquois Indians. On the 19th of June, 1629, Quebec was captured by the brothers Kirke, and both Jesuits and Recollets were shipped back to France. At the restoration of Canada to France, in 1632, the Jesuits returned, but the Recollets were not accorded that permission

until 1670, when they arrived at Quebec on the 18th of August with M. Talon, the Intendant. They found their property in a most dilapidated condition, and at once set about rebuilding what is now the General Hospital. As Bishop St. Vallier wished to institute this hospital, in 1692 he purchased the Recollet property on certain conditions, giving them in exchange a tract of land in the Upper Town of Quebec facing the Parade, at present called the Place D'Armes, and comprising the whole square on which the Court House, Cathedral and other buildings now stand. There they erected their church and convent, which, on the capitulation of Canada, September 8, 1760, became a possession of the British crown, but the few monks that remained were permitted the use of their properties until the death of Père DeBerrey, the last superior of the order in Canada.

The monks generously allowed the Church of England to use their church, as is shown by the following notice in the *Quebec Gazette* of May 21, 1767: "On Sunday next, Divine service, according to the use of the Church of England, will be at the Recollets' church and continue for the summer season, beginning soon after eleven. The drum will beat each Sunday soon after half an hour past ten, and the Recollets' bell will ring to give notice of the English service the instant their own is ended." The Bishop of Nova Scotia, Dr. Charles Inglis, held his primary visitation at Quebec on August 5, 1789, in the Recollets' church, and on his leaving for Halifax the clergy of the Church of England in Canada presented him an address. The convent and church were burnt on September 6, 1796, and the ruins were, by order of the government, razed to the ground; the chancel of the Cathedral stands where a portion of these ruins were, and they can still be seen in the roadway near the Court House. The Jesuit church was then used for divine service.

The first Lord Bishop of the Diocese of Quebec, Dr. Jacob Mountain, arrived from England November 1, 1793, with his family, and accompanied by his brother, Rev. Jehoshaphat, and his son, Rev. Salter Jehoshaphat Mountain, who became at the death of the Rev. Philip Toosey, in 1797, Curate or Rector of Quebec. At the solicitation of the Bishop, His Majesty George III. decided to build the Cathedral at his own expense, and set apart a portion of the Recollet property for that purpose. On November 11, 1799, he appointed a commission to carry out the undertaking, composed of the Lord Bishop, William Osgoode, Chief-Justice of Lower Canada, Sir George Pownall, Right Rev. Salter Jehoshaphat Mountain, and Jonathan Sewell, the Attorney-General, with Matthew Bell, Esq., as treasurer.

The corner-stone was laid by His Excellency, the Lieut.-Governor, on November 3, 1800. At the consecration, August 28, 1804, the Bishop was presented with the Letters Patent of the whole property as it now





stands, surrounded by a low stone wall, which is surmounted by an iron railing and closed by iron gates. The organ was imported from England in 1801, and its cost defrayed by a public subscription, and the two quaint-looking stoves still in use in the chancel were obtained in England at the same time. The Governor-General, his Grace the Duke of Richmond, died on the 28th of August, 1819, and lies buried under the Cathedral in the rear of the pulpit; a brass plate in the floor marks the spot where his Excellency is interred, and a marble tablet erected in the north gallery to his memory is the finest piece of workmanship of all the monuments on the walls of the church.

Letters Patent were issued by His Majesty George IV. on the 8th of September, 1821, erecting the Parish of Quebec, constituting the Cathedral the Parish Church, and appointing the Bishop's son, Rev. George Jehoshaphat Mountain, D. D., Rector, and granting a piece of ground adjacent to the Cathedral "Close" on which are built the rectory, "All Saints" chapel, and the "Church Hail." Bishop Mountain died June 18, 1826, aged 76 years, and lies buried within the chancel at the north side of the altar, where a mural monument is erected to his memory. The Honorable and Rev. Charles James Stewart, brother of the Earl of Galloway, and one of the clergy of the diocese, was consecrated Lord Bishop of Quebec by the Archbishop of Canterbury at Lambeth on January 1, 1826. The Cathedral up to this time had no bells, but a subscription was raised and a chime of eight bells ordered; the tenor weighs 1852 pounds, and their total weight is 8023 pounds. The chime arrived in the summer of 1830 and rang the first peal on the 20th of October, when Lord Aylmer was sworn in as Administrator of the Government of Lower Canada.

On the 14th of February, 1836, the venerable Archdeacon George Jehoshaphat Mountain was consecrated at Lambeth Lord Bishop of Montreal without any see or jurisdiction, but simply to assist Bishop Stewart, who appointed him Coadjutor. Bishop Stewart died in London in July, 1837, and a fine marble tablet was erected to his memory by the congregation and placed on the south wall of the chancel inside the communion rails. Bishop Mountain took charge of the diocese, retaining the Rectorship of the parish, and appointed the Rev. George Mackie his "Official" and Curate of the Cathedral. In October, 1846, a new organ was imported from England, and the old one sold to the Roman Catholic church at Lotbinière, where it is still in use.

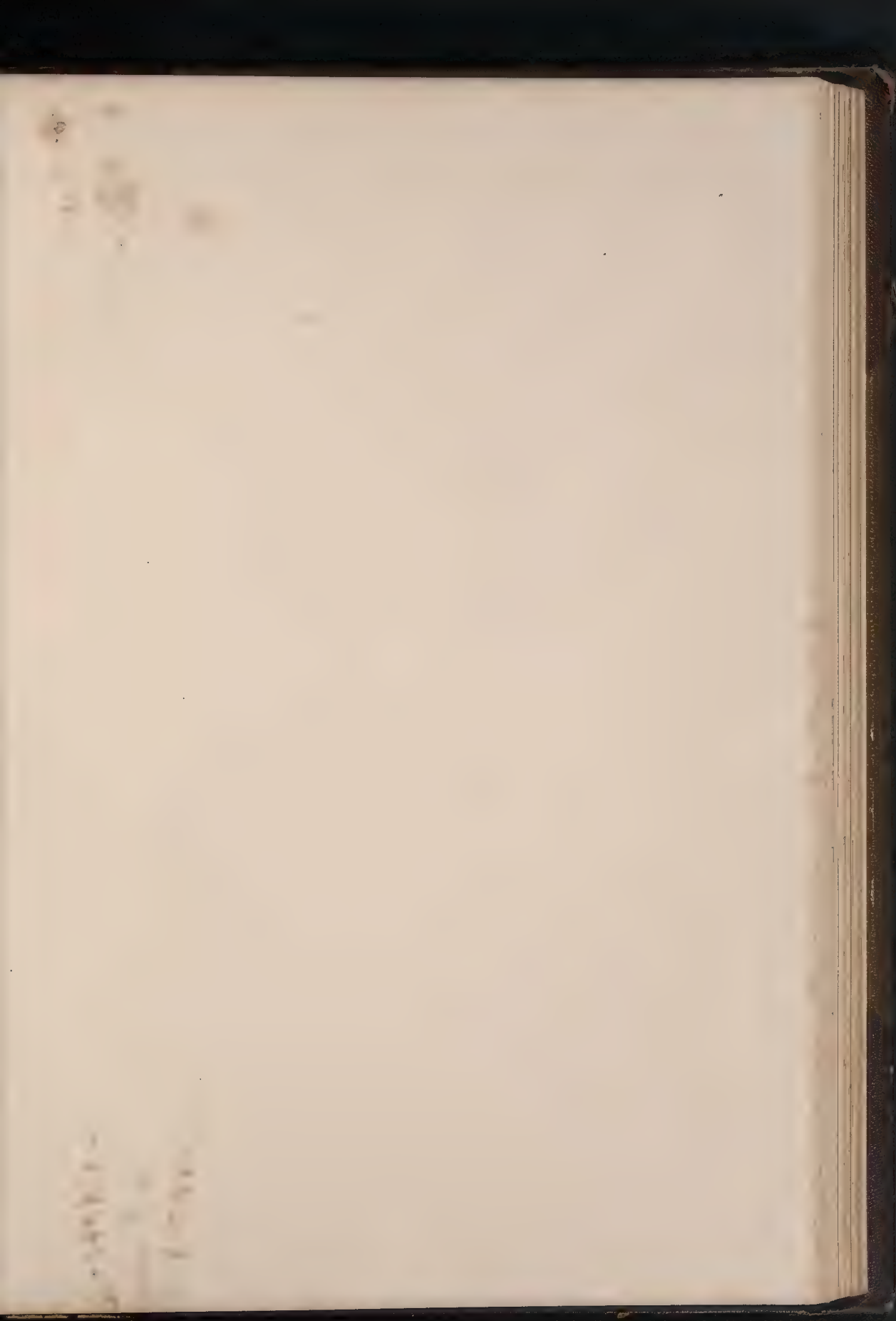
The Diocese was on July 18, 1850, divided into that of Montreal and Quebec, and Rev. Dr. Fulford was consecrated at Westminster Abbey Lord Bishop of Montreal, when new Letters Patent were issued appointing Bishop Mountain to the see of Quebec. In 1858 the Rev. Dr. Mackie retired and was succeeded by Rev. George Vernon Houseman. Bishop Mountain died on January 6, 1863, and the churchmen of the diocese placed to his memory the beautiful memorial window in the chancel of the Cathedral. It is in three parts, the centre representing the Ascension, and the two side portions the Baptism and Transfiguration of our Lord; at the base is inscribed: "To the glory of God and in grateful remembrance of George Jehoshaphat Mountain, D. D., some time Bishop of this diocese, whom the grace of Christ enabled to fulfil the duties of a long ministry to the advancement of his Church and the lasting benefit of many souls. O. B. MDCCCLXIII. Æt. LXXIII." The Rev. G. V. Houseman was then appointed Rector of Quebec. A special meeting of the Diocesan Synod was called for the 4th of March, 1863, at which the Rev. James William Williams, M. A., Professor of Belles-Lettres in the University of Bishops' College, Lennoxville, was elected Bishop. Her Majesty Queen Victoria's mandate arrived on the 16th of June, and he was consecrated by the Metropolitan Lord Bishop of Quebec on the 21st of that month in the Cathedral.

When Her Majesty's Sixty-ninth regiment returned from repelling the Fenian invasion on the Huntingdon county frontier, His Royal Highness Prince Arthur presented a new stand of colors to the regiment on June 21, 1870, and the old colors were the next day deposited in the Cathedral with the usual ceremonies. A new organ, costing \$5000, was presented to the church in 1882 by a generous member of the congregation, R. R. Dobell, Esq.

The Rev. G. V. Houseman, M. A., died September 26, 1887, and the Rev. R. W. Norman, D. D., Canon of



AN INTERIOR VIEW SHOWING THE ROYAL PEW.





THE MOUNTAIN MEMORIAL WINDOW.

interior was somewhat altered in 1857, when the building was repaired, and the old-fashioned, uncomfortably high pews were lowered to three feet three inches. The pews face the chancel in six rows, divided by a broad centre aisle in which are ranged movable benches for the children of the charitable institutions attached to the church, and two side aisles under the galleries. The whole of the pews, front of the galleries, and floors are of solid English oak. The high arched ceiling, so beautifully tessellated, is made, not as many suppose of plaster, but entirely of wood, and is supported by eight massive pillars of the Ionic-Palladic order of architecture, made of pitch-pine with an outer white-pine casing. The ceiling and pillars are painted white, and the walls of a light yellow sandstone color. The divisional lines of the ceiling and edgings of the arches are of cable pattern, and in the chancel are gilded; the semicircular spaces on the walls in the chancel and over the window are cerulean blue dotted with golden stars. On the wall to the south of the altar, inside the oaken railing, are the Ten Commandments, written on two large tablets with broad gilt cable borders reaching to the base of the cornice, on a level with the top of the window frame. On the north side are two similar tablets, one containing the Apostles' Creed and the other the Lord's Prayer. Outside the railing, on the south side, is the Bishop's throne of oak, emblazoned above with the arms of the diocese. Opposite to it is a similarly formed structure containing the marble font placed there in 1831; on the top of these stand the regimental and queen's colors of Her Majesty's Sixty-ninth regiment.

The oaken pulpit occupies the centre of the open space, flanked on either side by two reading desks, and alongside of these, and facing each other, are the two sets of stalls each containing four seats for the Dean and Chapter and other clergy. There are twenty-seven marble monuments and three brass plates on the walls of the church; the greater portion of them are in the galleries; there are also five fine memorial windows. The vestry is in the southeast end of the building. The organ is situated in the western gallery over the main entrance, and on each side of it are two small galleries formerly used by the children before mentioned. In the centre of the north gallery is the Governor-General's pew, surmounted by a brass railing, with the royal coat of arms at the front. It is said the plan of this Cathedral was from one of the best designs of Sir Christopher Wren, and that the church is the counterpart of St. Stephen's, Walbrook, in London. St. Paul's, of New York city, also bears a close resemblance to the Cathedral of the Holy Trinity of Quebec.

The communion plate was the special gift of the king, and consists of twelve massive pieces of solid silver exquisitely engraved and embossed, with the royal arms and the arms of the diocese thereon. The large alms dish is a particularly beautiful work of art, the bottom being a representation, in relief, of the Lord's Supper. The remaining pieces consist of a large credence paten, two tall flagons and two heavy chalices of frosted silver with the coats of arms on them; two massive candlesticks, two small, plain chalices, and two plain patens. This service, which is a masterpiece of silversmith workmanship, was made in London and attracted considerable attention before being despatched to Quebec.

A prominent event in the annals of the Diocese was the celebration of its centenary in the Cathedral on June 1, 1893. This was participated in by the Bishops of New York, Nova Scotia, Ontario, Niagara and Quebec, and a large number of the clergy. An eloquent sermon by the Rt. Rev. Dr. Potter, Bishop of New York, and impressive music by an augmented choir were noteworthy features of the service.

Montreal, was appointed Rector of Quebec and inducted in the Cathedral on March 18, 1888. In June, 1888, the Synod created the capitular body of the Cathedral, composed as follows: Very Rev. R. W. Norman, D. D., Dean of Quebec; Venerable Archdeacon the Rev. Henry Roe, D. D.; Canons: Rev. A. A. Von Iffland, M. A., Rev. Thomas Richardson, Rev. George Thornloe, M. A., Rev. J. Foster, M. A.; Registrar of the Diocese, Edward G. Meredith, Esq.

Bishop Williams died April 20, 1892. The Rev. Andrew Hunter Dunn, M. A., Vicar of All Saints, South Acton, near London, England, was chosen to succeed him. He was consecrated Lord Bishop of Quebec, and on September 23, 1892, was installed with the usual impressive ceremony.

The exterior of the Cathedral is much the same as it

always has been, a substantial, plain, rectangular stone edifice, standing in the centre of a well-kept "Close," surrounded by

fine old trees which add beauty to the environment and remind Englishmen of the sacred buildings in Britain. The

exterior of the Cathedral is much the same as it

always has been, a substantial, plain, rectangular stone edifice, standing in the centre of a well-kept "Close," surrounded by

fine old trees which add beauty to the environment and remind Englishmen of the sacred buildings in Britain. The

exterior of the Cathedral is much the same as it

always has been, a substantial, plain, rectangular stone edifice, standing in the centre of a well-kept "Close," surrounded by

fine old trees which add beauty to the environment and remind Englishmen of the sacred buildings in Britain. The

exterior of the Cathedral is much the same as it

always has been, a substantial, plain, rectangular stone edifice, standing in the centre of a well-kept "Close," surrounded by

fine old trees which add beauty to the environment and remind Englishmen of the sacred buildings in Britain. The

exterior of the Cathedral is much the same as it

always has been, a substantial, plain, rectangular stone edifice, standing in the centre of a well-kept "Close," surrounded by

fine old trees which add beauty to the environment and remind Englishmen of the sacred buildings in Britain. The

exterior of the Cathedral is much the same as it

always has been, a substantial, plain, rectangular stone edifice, standing in the centre of a well-kept "Close," surrounded by

fine old trees which add beauty to the environment and remind Englishmen of the sacred buildings in Britain. The

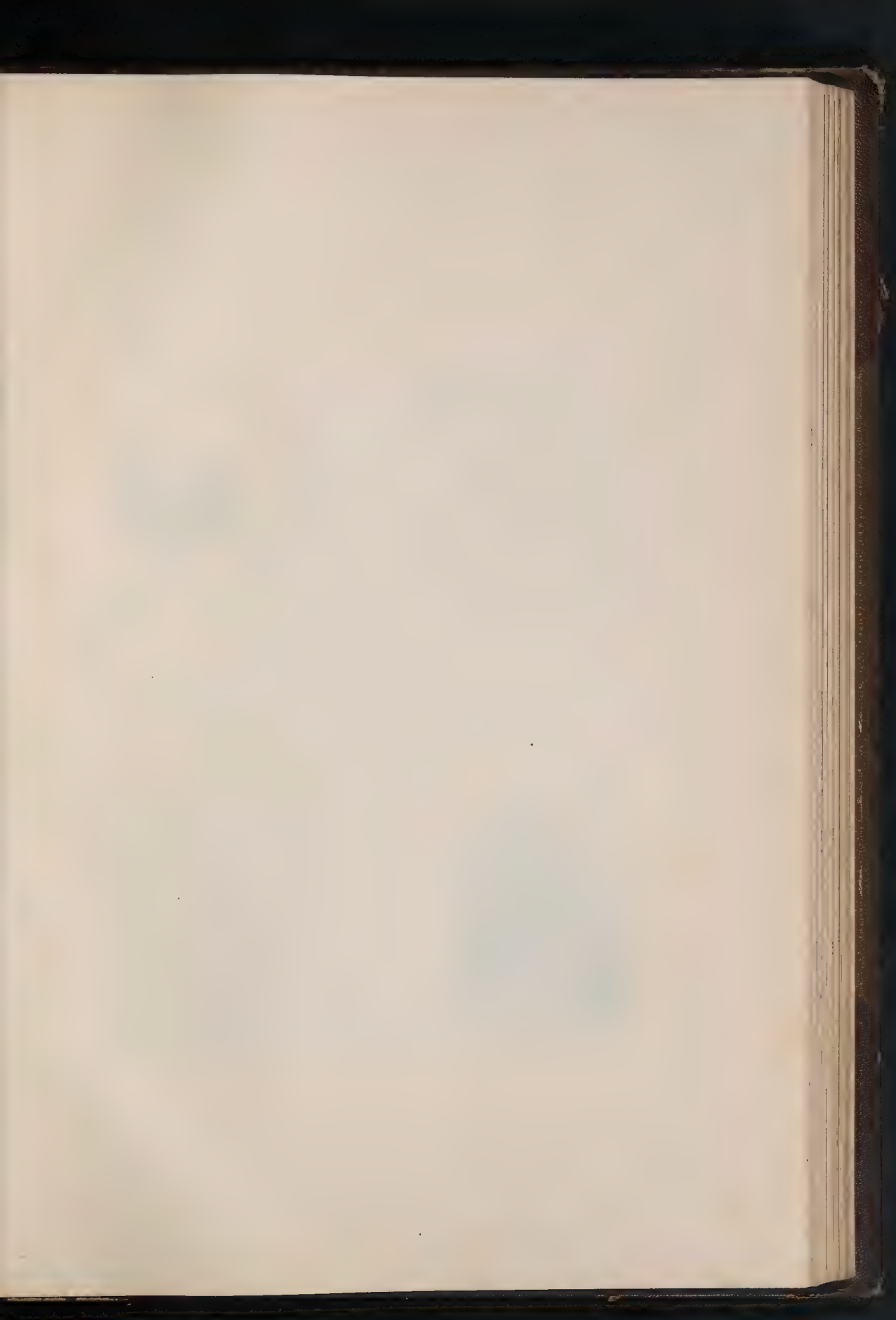
exterior of the Cathedral is much the same as it

always has been, a substantial, plain, rectangular stone edifice, standing in the centre of a well-kept "Close," surrounded by

fine old trees which add beauty to the environment and remind Englishmen of the sacred buildings in Britain. The

exterior of the Cathedral is much the same as it

L. F. Bourke





View of the Cathedral of
St. John the Evangelist
from the West

THE OLD SOUTH MEETING HOUSE, BOSTON, MASSACHUSETTS.



HE visitor to Boston soon finds that one of the most prominent, as well as one of the most interesting, of all the many buildings with a history in that city is "The Old South." It stands at the corner of Washington and Milk streets, where the tide of travel is greatest. It is no longer used for religious services, but is preserved as a museum of historical objects, more especially as a relic of the past, a landmark of old Boston, and a reminder of the stirring incidents of colonial days. A few years ago, when it was offered for sale by the congregation that formerly occupied it, public interest was so aroused that a society was formed for its preservation. The land is extremely valuable for business purposes. The great sum of \$400,000 was asked for it and only \$1,350 for the building itself! The Old South Preservation Committee has bound itself to keep the building where it is, and by means of subscriptions, fairs, lectures, and by the income from admission fees to its museum, it hopes to secure enough to keep it from destruction. It would be a public calamity, the loss of one of Boston's most famous landmarks, if it were removed to make way for the march of business improvements. Architecturally the building is not very attractive, but within its walls and around its site have transpired many events which make it worthy of preservation.

The Old South has become venerable by a long line of associations. The land on which it stands was the dwelling-place of Governor Winthrop. Benjamin Franklin was baptized here. Whitfield aroused crowded congregations to an interest in religion by his wonderful sermons delivered from this pulpit; the revolutionary agitators made use of this edifice to stir up the citizens against the tyranny of the King of England; here were held the town meetings where momentous resolves were passed, and where were started those waves of American patriotism "that roused the whole country and shook the British throne." Here Warren made some of his great speeches, and that famous one on the anniversary of the Boston massacre. From this site went the Tea Party to settle in an heroic fashion what to do with the taxed tea which they did not want and would not have. Within these walls for a century and a half were preached "The Election Sermons," that the people might know how religious were the duties of rulers and citizens. A long line of able ministers presided over the congregations worshipping here, and in those congregations were men and women whose names are honored to-day by the descendants who admire their piety and their patriotism.

The land on which the building stands passed from the Winthrops into the possession of the Rev. John Norton, and at his death to Mary Norton, his widow. In 1669, when a new congregation with more liberal tenets than the two Congregational societies then in Boston was proposed, Mary Norton generously gave a portion of her estate as a site for the new meeting house. The building was known at first as "The South Meeting House," but in 1717, when another still further southward in the city was erected by another society, it received the name of "The Old South." The fine building on the Back Bay now used by the congregation bears the rather confusing name of "The New Old South."

When Andros became governor in 1685 he demanded the use of "The Old South" building for the Church of England services, and for two years it was jointly occupied by Churchmen and Congregationalists at different hours of the Lord's Day, much to the disgust of the latter, however, who hated the governor and the ritual of the English Church.

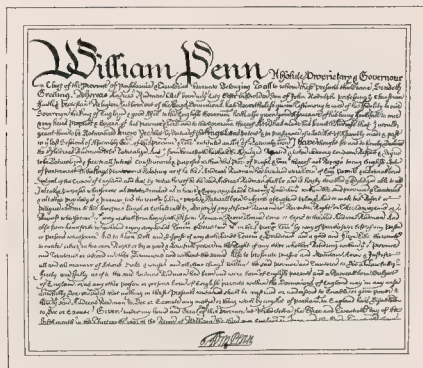


SAMUEL ADAMS.

the governor's response to their demand that the taxed tea should not be landed in Boston but sent back to England. When the news of refusal came, Adams arose and said, "This meeting can do nothing more to save the country." The meeting dissolved, and that night the ships were boarded, the chests were broken up and the tea was emptied into the waters of the Bay. The war brought great desolation to the old building which had been the place of so many patriotic gatherings. The pulpit, the pews, and the greater part of the galleries were torn out and used for fuel by the British troops, and the old sanctuary of freedom became a riding school for their cavalry. The Governor Winthrop house adjoining, and the noble row of buttonwood trees that stood near by, were destroyed. For only a time, however, did this desecration of the Old South last, for the British troops, under threat of the forts at Dorchester and the highlands, left, never to come back to power in Boston again. Surviving the perils brought by war, the building came near being the prey of the awful fire of 1872. The flames roared around the ancient walls, and it seemed as if they must be swept away. "We must save the Old South," cried the firemen, and they fought like heroes against the devouring element. And the Old South stood. Her steeple towered high above the blackened ruins of the houses of the city's streets. Boston mourned the loss of many a goodly building, but rejoiced to see still standing this old meeting house, plain and simple in its architecture, but enshrining a wealth of memories that made it sacred in all eyes.

Gertrude Shinn

GLORIA DEI CHURCH, PHILADELPHIA, PENNSYLVANIA.



THE NATURALIZATION PAPERS OF ANDREAS RUDMAN.—From the original document preserved in the church.

lain, preached to them and they were pleased with his teachings. On Big Tincum Island, in the Delaware, just below Philadelphia, close to the Lazaretto buildings with their shady piazzas and well-kept yards, on a bluff, is what is supposed to be the graveyard of Governor Printz's time. Printz Hall was near it, and there the son of a Swedish pastor ruled in old time. To-day the Delaware glides along as when the Swedes paddled on its bosom; occasionally a Swedish brick is ploughed up among Indian darts, and at the Library of the Historical Society of Pennsylvania there are preserved as relics bricks from Governor Printz's house, and from Tincum Church, which the governor built in 1646, and from Fort Casimir, at New Castle, Delaware.

The old parsonage at Tincum was eventually sold and the proceeds divided between Gloria Dei Church and the Church of the Holy Trinity at Christina; the home of Governor Printz was burned, and the emporium of New Sweden, where the principal inhabitants had their dwellings and plantations, along with its little church,

THIS ancient place of worship stands in the Indian Wicacoa, a name said to mean "dwelling and fir tree," and perhaps signifying a collection of fir trees where the Indians dwelt. In the charter of the first West India Company, dated A. D. 1626, Gustavus Adolphus referred to the hope of disseminating Christian truth, and declared that the company should be instituted "for the spread of the Holy Gospel and the prosperity of our subjects." Acting under the provisions of this charter, which went into effect after the death of the sovereign, the first Swedish party, in 1638, brought Rev. Reorus Torkillus as their clergyman, and secured a church or apartment for that purpose in Fort Christina, now Wilmington, Delaware. At that time Sweden showed a constant care for the spiritual welfare of her absent children which deserves great praise. The instructions to Governor John Printz, who came over in 1643, were that the native Indians should be taught the Christian religion and divine service, and, accordingly, John Campanius, his chap-



OLD SOUTH MEETING HOUSE.

in Boston." On one occasion, June 14, 1768, after discussing the impressment of American sailors, and the threat conveyed to the city by the presence in the harbor of the "Romney," a ship of fifty guns, the town meeting in "The Old South" sent their Committee to the governor to protest against both outrages. They won respect and some success. "The Boston Massacre" of 1770, long commemorated by anniversary gatherings, has recently been brought into special prominence by the erection of a monument on Boston Common to Crispus Attucks, one of the victims. The presence of the British troops in Boston had become very galling to the citizens, and there was continual danger of an outbreak.

On the night of the 5th of March, 1770, a collision occurred between some of the soldiers and some young men, provoked, it was said, by the former. It led, later on in the night, to a volley being fired by a squad of the troops into the excited mob. Crispus Attucks, a colored man, and two others were killed on the spot, three more were mortally wounded and several were seriously hurt. The excitement became intense, and the next day The Old South was thronged with people to hear the report of the Committee appointed to demand of the governor the removal of all the troops from Boston. There is nothing more dramatic in American history than the scene presented on that March afternoon, when Samuel Adams and the patriot Committee stood in the Council Room before Colonel Dalrymple and, in the name of the people, demanded that both regiments should be sent away. "It is at your peril if you refuse," said Adams. "The meeting at The Old South is composed of three thousand people. They are become impatient. A thousand men are already arrived from the neighborhood, and the whole country is in motion. Night is approaching. An immediate answer is expected." The order for removal was given, and Adams went back to The Old South to be hailed with shouts of applause over the triumph they had won. So impressed was Lord North with the account of this scene that he ever afterwards referred to the troops in Boston as "Sam Adams's Regiments."

In 1773 came the great "Tea Meeting." On the 16th of December a crowd of patriots numbering about seven thousand remained in and about The Old South quietly but resolutely waiting

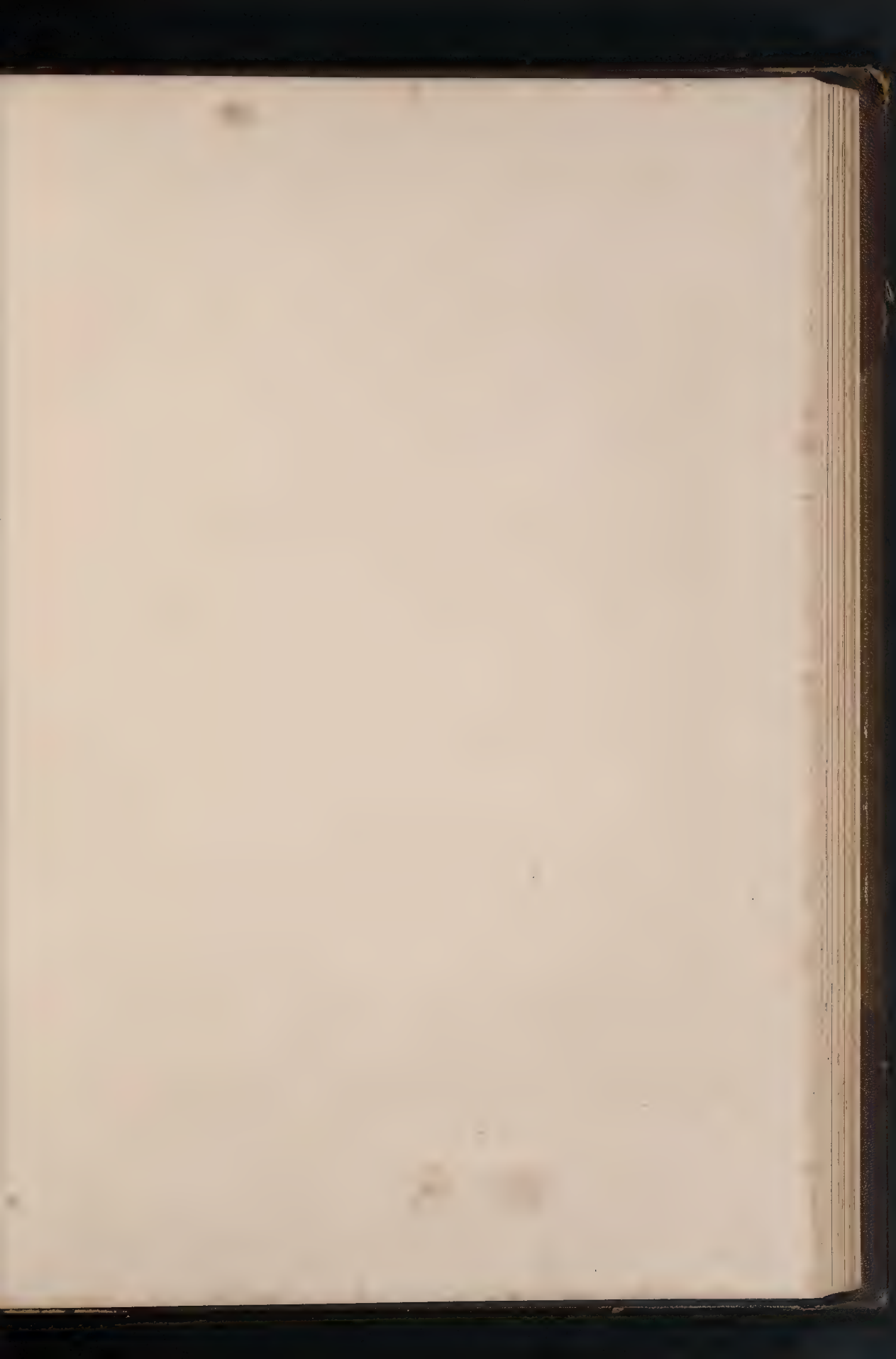
One of the most solemn scenes, says Dr. Porter, ever witnessed in any church was the confession of Judge Sewall, made here on a Fast Day in 1696, when he stood up in his pew and bowed his head, while the minister read his paper asking forgiveness of God and of men for any possible guilt he had incurred in the witchcraft trials. The prevalence of the belief in witchcraft, and the dread of the witches felt by all classes, is told in the story of the Salem Meeting House.

On the very day of his birth, January 17, 1706, Benjamin Franklin was carried here and baptized in the name of the blessed Trinity. The present building is not the original building of 1669, for that was of cedar wood, two stories high, and surmounted by a steeple. 1730 is the date of the erection of the brick building now standing. As the encroachments of the British crown upon the liberties of the colonies grew greater, there came that remarkable series of Boston town meetings, now historic, and destined to have so great an effect in shaping public sentiment and preparing the way for the subsequent defiance of Great Britain and the uprising of a new nation. Faneuil Hall being much too small to hold the great gatherings, many of the meetings were adjourned to "The Old South."

These town meetings were the abomination of the British, and stormy indeed were the proceedings at some of them. Burke, once in a speech before Parliament, described an unusual tumult in that staid English body as being "as hot as Faneuil Hall or the Old South



Samuel Sewall



has long ago disappeared. Charles XI. of Sweden charged the missionaries in New Sweden to inform him of their needs and presented books to the mission; Charles XII., in his campaigns in Poland and Russia and his troubled "sojourn in Turkey," attended to their needs and dated his orders for their relief from his camps; the amiable Queen Ulrica Eleanora, ruling over the Swedes, Goths and Wends, after the death of her brother Charles XII., in 1718, wrote kindly to the mission and presented it with books of devotion. And so were kings and queens, according to the prophet Isaiah's prediction, "nursing fathers" and "mothers" to the Church of Christ, and as the English church aided her children, the Swedish church was not forgetful of her offspring on a distant shore. Penn deserves all credit for his treatment of the Indians, but the Swedes had shown such Christian conduct before him, for it is recorded that Queen Christina, in instructions to Governor Printz, who led the second Swedish colony, ordered that the wild nations should be treated "with all humanity and respect; that no violence or wrong be done to them, that they may gradually be instructed in the truths and worship of the Christian religion." How this peaceful policy of the Swedes operated may be surmised from a letter signed by many persons and sent to Sweden by Charles Springer, a faithful lay reader at Wilmington (then Christina); it says: "We live in great amity with the Indians who have not done us any harm for many years." Pastorius and Rev. Messrs. Rudman and Biork add their testimony, too, to that of Rev. John Campanius in his preface to Luther's Catechism which he translated into the Indian language, to the effect that the Indians were well disposed toward the Christian religion; they were fond of studying the Catechism and "engaged Charles Springer to teach their children to read it." The Swedes bought their land of the natives, who aided the strangers and tried to keep them from harm.

Dr. Collin's narrative, given by Rev. Dr. Jehu Clay, a later rector; who wrote the valuable "Annals of the Swedes," which aids our notes, states that the first Swedish colony reached here in 1634. Three or four reinforcements followed on "up to 1654," and the Swedish mission, which began by the appointment of Rev. Messrs. Rudman, Biork and Auren, continued over 130 years. Long before Penn's time the "old block house," built for a defence against Indians, was fitted up for divine worship, and in 1677 Rev. Jacob Fabritius preached in it for the first time in the Dutch language, which the Swedes readily understood through their intercourse with the Dutch people, and when Fabritius became blind Andrew Bengtson, or Bankson, assisted him as lay-reader. This edifice was still in existence when Penn's rule began. The glebe house was anciently at Point Breeze, then called Passyunk, and the glebe comprised eighty acres of ground.



As the settlers increased in numbers, sufficient to keep at a safe distance the Indians who had become troublesome, a desire arose for a church building free from any features of a fort, and after a heated controversy over a location for the new church, the site of the block house at Wicaco was selected and work commenced thereon, May 28, 1698. The land for the church was given by Catherine Swanson, the widow of Swan Swanson, and her daughters and their husbands, and the acre for the old parsonage (now replaced by a more modern rectory) was donated by Hans Boon and Margaret his wife, who was also a daughter of Catherine Swanson. The building was finished two years later, and on July 2, 1700, Gloria Dei Church was dedicated in the presence of a great number of people, many of whom came "from Philadelphia," and on whose account the pastor, Rev. Eric Biork, rendered his remarks in English as well as Swedish. The dedicatory sermon was from 2 Samuel 7: 29, where David prays for a perpetual blessing on his house.

In the year 1710, when Christ Church was undergoing repairs, the English people walked along the river bank past the fields and worshipped for three Sundays in the Swedes' church, commencing their services at the close of the Swedish service. A Swedish hymn would be sung by the English as a "stronger token of unity;" and to further illustrate the fraternal spirit of the two congregations, it is recorded that the English presented altar linen to the Swedes, and that the clergy of both churches united in the laying of the corner-stone at St. David's, Radnor, and at the opening services at Trinity Church, Oxford. Bishop Swedberg, who had been appointed superintendent of the Swedish mission, wrote a book entitled "America Illuminata," for which he received honorary election to membership in the English Society for the Propagation of the Gospel. He also instructed the Swedish clergy to keep up an intimate association with the Episcopal clergy and the Society, and after the lapse of years, when the Swedish mission closed, its churches in Pennsylvania, New Jersey and Delaware went over to the Episcopal communion. At the demise of Dr. Collin, in 1831, the Swedish language had





become almost extinct in the church at Wicaco and it was merged into the American Episcopal Church. The Swedish Church was Lutheran but ruled by bishops. Dr. Collin had used the liturgy of the American Episcopal Church and had assistant ministers belonging to that body, so that the action was natural. The faithful missionaries strove to care for the Swedes at Apoquimeny (now Middletown), Delaware, and on the Elk river, in Maryland, but the Swedish language becoming lost eventually in the English tide, they connected themselves with English churches.

Still preserved in the church is the antique marble font that, it is believed, has been used either in Tinicum church or in the consecrated block house, as it is of such a character as those used in the churches in Sweden and has been in Gloria Dei from time immemorial. Through its offices generations have been given to Christ. On the front of the gallery is a curious carving of two cherubs with wings spread above an open book representing the Holy Bible; on one of its pages is written in Swedish a passage from Isaiah: "The people who walked in darkness have seen a great light," etc.; while on the opposite page is the passage of the New Testament describing the angels at the Saviour's birth as singing the anthem, "Glory to God in the Highest." Swedish churches were highly decorated and the early Swedes brought hither the idea of making the place of God's worship glorious, the very name of this church teaching that it was erected for God's glory. The present bell, according to the inscription, was cast in 1806, partly from an older one dated 1643, and bears this inscription:

"I to the church the living call,
And to the grave I summon all."

The quiet churchyard is a beautiful retreat to-day, and the careful preservation of these holy relics, and the dignified church and the memorials of many who worshipped therein long before the Revolution, is a credit to the parish and its rector. On a mural tablet within the church, dedicated to the memory of the last of the Swedish clergy, Dr. Nicholas Collin, we read: "He was the last of a long line of missionaries sent by the Mother Church in Sweden to give the Bread of Life to her children on this distant shore." His wife is commemorated by an inscription written by himself noting "her piety, neatness and economy" and the gentle affection "with which she sustained him through many trying years."

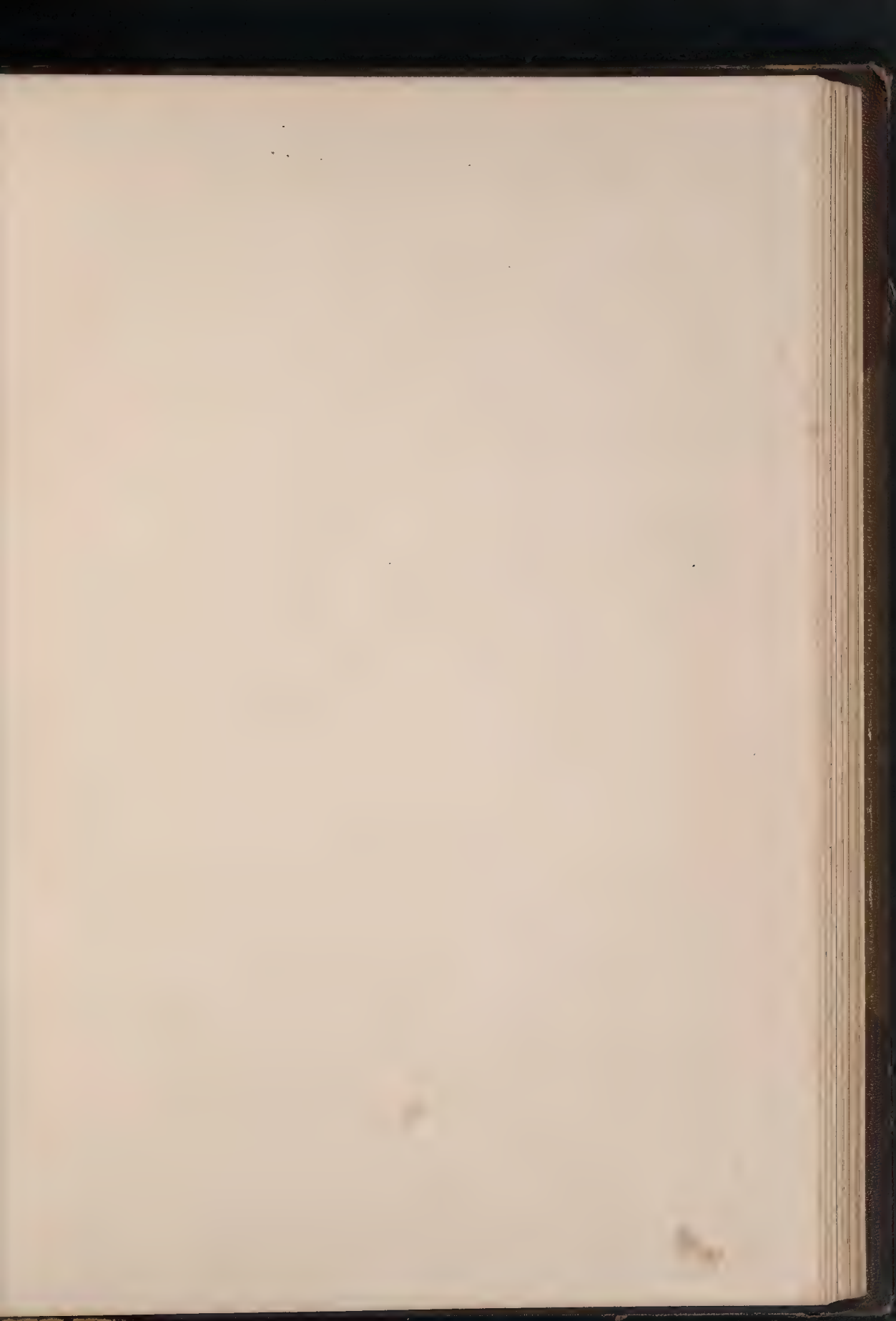
The picture of Dr. Collin, which accompanies this sketch, was drawn by Rev. Dr. H. J. Morton from Dr. Clay's description; Dr. Morton never saw him, but so accurate was the likeness, that it was at once recognized by Bishop White, Rev. Dr. Abercrombie and Mr. Thomas Sparks, a relative of the Swedish divine. In the prosecution of his parochial duties, Dr. Collin used to ride an old gray pony called "Tidy," and was beloved by all the children, who found his pockets stored with candy for their delight.

Another tablet near the chancel describes the virtues of Dr. Jehu Curtis Clay, a faithful and well-beloved rector who ministered in the church for many years. The sepulchre of Alexander Wilson, the ornithologist and the friend of Collin, is also pointed out in the churchyard, where he asked to be laid to rest, as it was "a silent, shady place where the birds would be apt to come and sing over his grave." The body of Margaret, daughter of Rev. Andrew Rudman and wife of Andrew Robeson, is interred here; and here also are buried two children of Rev. Mr. Sandel, with one double headstone to mark their graves. Westmuller, the artist, was laid to rest here by Dr. Collin; and his mother, who died at Claymont (then Naaman's Creek), Delaware, was also brought here for burial. Her mother was a daughter of the artist Hesselius, and her sister married Rev. Eric Unander.

The spring sun which the poet describes as touching the belfry of the old church in Sweden, like the tongues of fire on the apostles, has for generations flamed on the Delaware and its ancient Christian temple. Longfellow in the preface to his translation of Bishop Tegner's "Children of the Lord's Supper" notes the patriarchal, rural life of Sweden, with its wayside churches, with their gardens of Gethsemane where, perhaps, kings had been baptized or buried, and the dead were laid with their heads to the west to meet the Saviour coming in the east. The pastor with his broad-brimmed hat, the wedding customs, the merry Christmas, the midsummer feast of St. John's day, the May pole, the church bells chiming the night hours, the watchman's horn in the belfry—all are described as characteristics which the Swedes in their new home kept up as far as they could do so. It must have been a



THE OLD FONT.



pretty sight on a Sunday morning in the old time to see the Swedish families coming from their distant homes in boats to service, where they joined in singing the morning hymn, or "*O God vi lofve tig*" (We praise Thee, O God). The first sermon was preached "between the first and second ringing of the bells" and during the summer, at the second sermon time the first one was repeated and the people examined on what had been before said, the teachers going through the aisles catechising the congregation. On the short winter Sabbaths a chapter of the Old Testament and one of the New were read and explained. After the holy lessons of the morning are over, one can fancy the young people in the churchyard, or the words of love spoken over the graves

of ancestors—and in time two will return in one boat who formerly came in different ones and a new household fire will be lighted in the wilderness. The older folk talk of their religion, or rehearse the last letter from dear old Sweden, while some look longingly to the time when Heaven should unite those whom the wide sea now parted.

In the wide parish of those early days the clergyman preached in private houses in Pennypack, Amasland, Kalkonhook, and twice or thrice yearly at Manathanim, and once at Egg Harbor. Upon the overthrow of the Swedish administration in 1655, one minister, Lars Lock, who had come to this country with Governor Printz, remained. He died in 1688, after good service in the cause of the church. Acrelius describes him as God's instrument in sustaining the Swedish churches, and it is recorded that he held the churches at Tinicum and Christina twenty-two years. He became lame, but ministered, notwithstanding his infirmity, until the day of his death. Of another pastor, Rev. Jacob



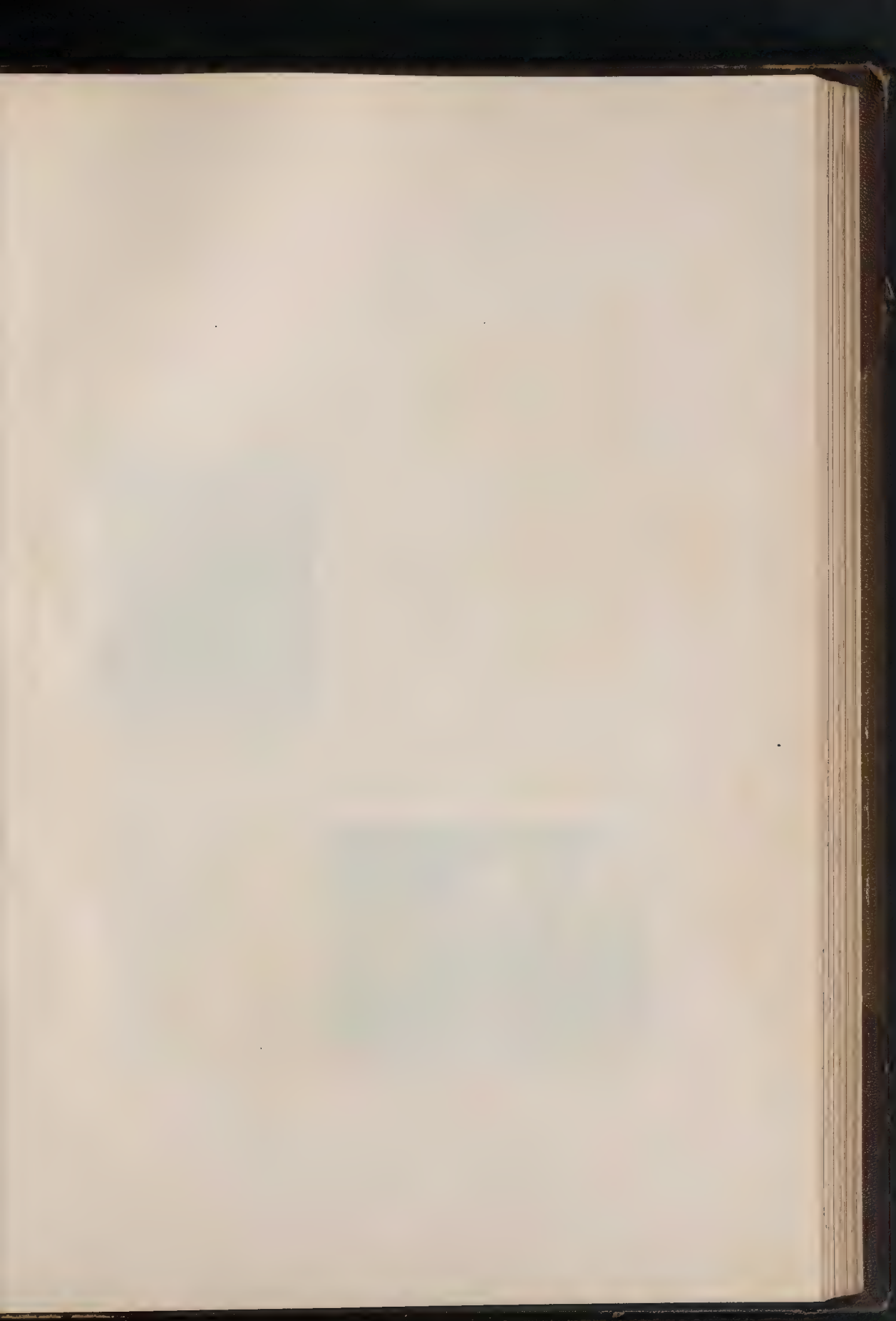
THE GRAVE OF ALEXANDER WILSON.

Fabritius, Springer says: "God's blessing on him, he is so aged, and has lost his sight for so long a time, yet is one who has taught us God's pure and true word and administered the Holy Sacraments among us." Fabritius lived in Kensington, then considered above Philadelphia, and went to Gloria Dei and Wilmington, and even to Maryland by canoe, and when he walked a person went before him with a staff leading him.

Coming down to later times, the ministry of Rev. Snyder B. Simes has marked an epoch in the history of the old church; for nearly a quarter of a century he has officiated as the rector, and for the past few years he has been assisted by the Rev. Dr. Isaac Martin. With the growth of Philadelphia the environments of the "Mother Church" at Wicaco have greatly altered; the almost forgotten Swedish settlers along the Delaware and the Schuylkill have assimilated years ago with strangers; the large burying place at the sides and back of the church has been encroached upon by the march of improvements; generations have come and gone since Gloria Dei has been hidden from the view of passing ships by acres of intervening structures and an enduring change wrought in the scene so beautifully suggested in "Evangeline":

"Then, as she mounted the stairs to the corridors, cooled by the east wind,
Distant and soft on her ear fell the chimes from the belfry of Christ Church,
While, intermingled with them, across the meadows were wafted
Sounds of psalms that were sung by the Swedes in their church at Wicaco."

S. F. Hatchkin





1111

MISSION OF SAN JUAN CAPISTRANO, CALIFORNIA.



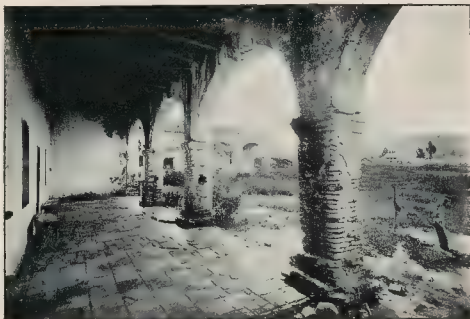
FATHER JUNÍPERO SERRA.—From an old painting.

and was canonized. They had been at work a whole week cutting timbers for the new church, in which they were assisted by the Indians, when the news came of the San Diego massacre. The soldiers at once started for San Diego. Left without a guard, the priests buried the mission bells and hurried to San Diego. The place was a few miles up the river from the site chosen the next year by Father Serra, and is still known as *Misión Vieja*, or Old Mission. Near by are hot mineral springs of highly curative properties.

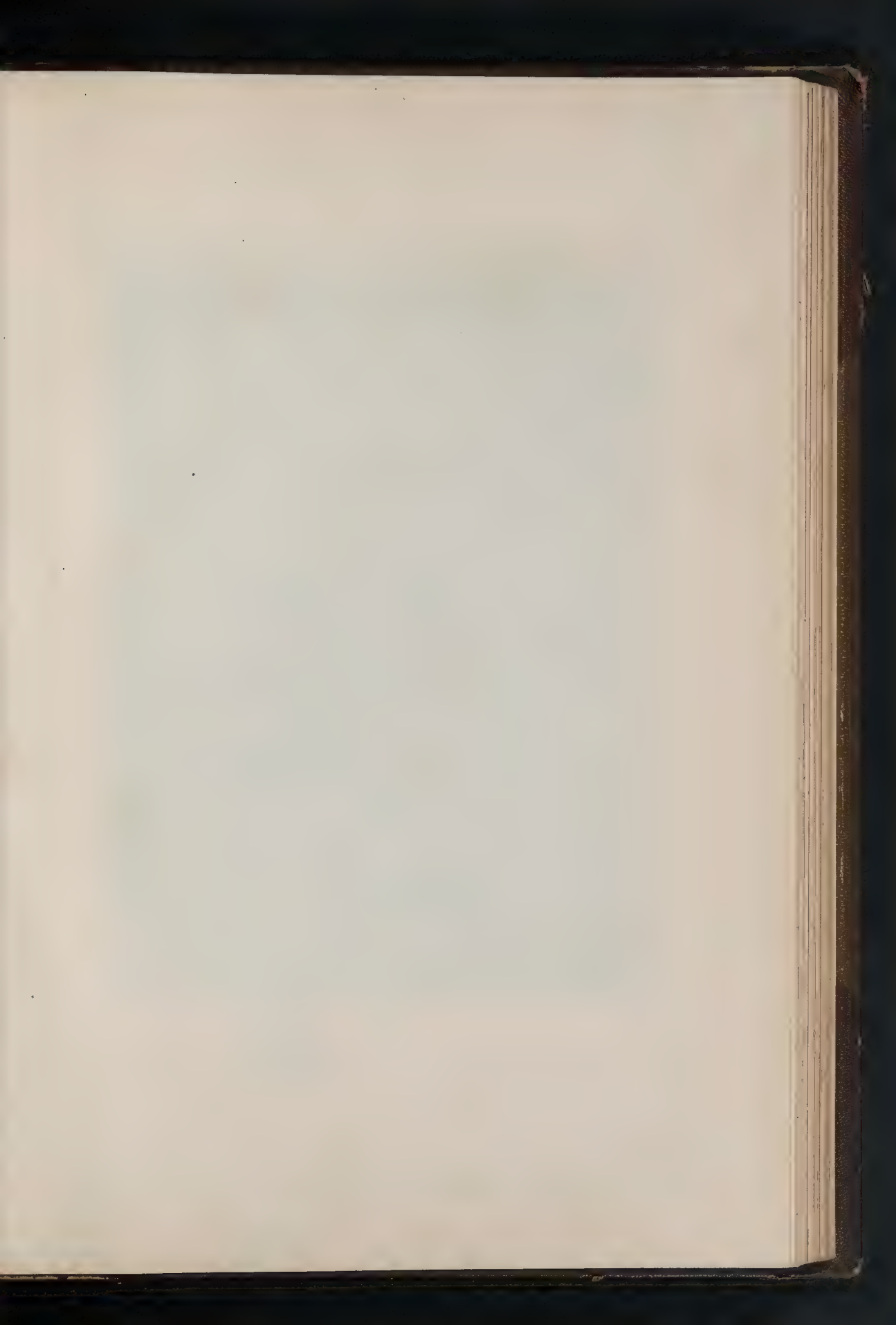
After rebuilding the San Diego mission in August and September, 1776, Father Serra determined to re-establish the mission of San Juan Capistrano. Late in October he left San Diego with Father Amurrio and a guard of ten soldiers, and, going to the old mission in the San Juan valley, dug up the bells which had been buried there the year before and brought them down the valley to the new site. Here the cross was raised and blessed, mass was said and a sermon preached. The flowing stream, the green vale, the rounded hills, the calm and distant blue ocean, with its breaking surf,

THIS was the seventh of the Franciscan missions established in Upper California, and was founded November 1, 1776, by Father Junípero Serra. The Indians called the place Sajirit (pronounced Sah-hee-reet). The site is in a beautiful little vale, three miles from the Pacific ocean, and about half way between Los Angeles and San Diego, and along the line of a transcontinental railroad, consequently its picturesque ruins are seen by more people than are those of any of the other missions. A broad mesa sweeps gently down from the mountains and abruptly breaks off in high, bold bluffs on the ocean shore. The San Juan river, a quiet stream that flows some twenty miles from its source to the sea, has cut or washed out a little valley about a mile wide in this mesa, and has worn away the bluffs at its mouth. It was the great rocky headland near this river's mouth that so charmed Dana, who was there in 1836, and who wrote such a delightful description of it in his "Two Years Before the Mast." That place is now known as Dana's Point.

In this sheltered vale an attempt had been made the previous year to found the mission. Fathers Lasuen and Amurrio had come from Monterey, and on October 30, 1775, they raised the cross and blessed it. The day was that of San Juan or St. John, who was born in Capistrano, Italy, in 1385; was first a lawyer and judge; became a Franciscan in 1415; was a zealous member of the inquisition; took part in the crusades; died in October, 1456,



UNDER THE CORRIDOR.



formed a constant and beautiful picture. That bright day its effects were heightened by the presence of the solemn tonsured priests moving with smoking censer amid images and banners, surrounded by stern-looking Spanish soldiers, while around all was a large crowd of naked, swarthy Indians looking on with that stupid gaze begot of dormant minds. Father Serra soon left for San Gabriel, leaving Father Amurrio to carry on the work. The latter was soon joined by Father Mugartegui. On his return from San Gabriel, Father Serra was confronted by a band of Indians on the war-path, but a neophyte called out that a large body of soldiers was coming up the road, and the Indians believed him, for the lie did its work well and saved the father's life.

The first year there were only forty-four baptisms, but everything was prosperous. In 1790 there were 1,040 neophytes; 6,150 bushels of grain were harvested the same year; orchards of oranges, olives, lemons, pomegranates and pears abounded, and the vineyards were flourishing. The herds increased likewise. In 1794 a large adobe granary and forty houses for neophytes were finished. The large stone church, the most magnificent of the mission structures, was commenced in February, 1797. It was in the shape of a cross, 90 by 180 feet. The walls were five feet thick, but were built of unhewn stone and mortar—a great mistake in a country subject



THE RUINS OF SAN JUAN CAPISTRANO.

to earthquakes. The interior height from floor to belfry was nearly eighty feet. The roof was of stone, and was arched like a dome and was covered with red tiles. The front was surmounted by a lofty stone tower erected upon six stone columns. There were five grand interior arches of dressed stone. It was handsomely decorated, and was the admiration of priest, neophyte, Indian, Spaniard and foreigner. Its construction occupied nine years, all the result of patient, unskilled Indian labor. Its consecration was celebrated with a grand three-days' feast, beginning September 7, 1806, for which event extensive preparations had been made. Indians and neophytes came in great numbers from every quarter. Governor José Arrillaga and his staff were present, and a large number of soldiers were on hand. The imposing ceremonies were conducted by Father Estévan Tapis, the third president of the Upper California Missions, assisted by five prominent

priests, among whom were the famous Zalvidea of San Gabriel and Peyri of San Luis Rey.

It is singular that the spot that witnessed the greatest rejoicings was soon to witness the greatest sorrow. At Sunday morning mass on December 8, 1812, about fifty worshippers were kneeling in prayer, when sudden as a lightning's flash came a shock of earthquake. The priest escaped through the sacristy with six neophytes. Instantly there followed a second and heavier shock, and down came the lofty tower, crushing the dome and burying beneath the debris the frantic crowd who, after the first shock, were endeavoring to escape. This earthquake was felt all up and down the coast from Point Concepcion to Point Loma. Within the next two days thirty-nine bodies were taken from the ruins and four more during the week. Such was the ruin wrought that the costly pile was never repaired, although a few years later some neophytes patched on an adobe wall, which yet stands as a monument of their affection.

The mission began now to decline. The Indian population here, as everywhere else, was rapidly decreasing, and its unrequited labor was the main source of wealth. When Bouchard, a Chilean privateer, came along the coast in 1818, the priests hastily removed the church valuables into the interior, leaving only the wines and provisions for the freebooters. The neophytes of San Juan Capistrano were emancipated in 1833 by Governor Figueroa, and its secularization followed the next year. October 12, 1841, Don Juan Bandini, acting as special commissioner, erected the mission into a pueblo and distributed the lands among one hundred ex-neophytes and forty Spaniards who became settlers. This was the only mission that was ever so evolved; Bandini gave it the name of San Juan de Argüello, in honor of the governor, and until the time of American occupation it was ruled by justices of the peace, subject to the prefect of Los Angeles. The old mission building was sold to John Forster, a Scotchman, who early settled here, married a Spanish lady and acquired an estate almost as large as his native country. A dreamy old Mexican pueblo surrounds the ruins, in which services are still held, many of the attendants being descendants of the old settlers.

Robt Stephens.



CHRIST CHURCH, BOSTON, MASSACHUSETTS.



CHRIST CHURCH—FROM COPP'S HILL.

THIS is the second Episcopal Church erected in Boston. The first was King's Chapel, built in 1688, while the corner-stone of Christ Church was laid in 1723. A quaint building, it was considered in its day one of the chief architectural ornaments of the north end of the city. It is rectangular in shape, built of bricks, is seventy feet long by fifty feet wide, and is thirty-five feet high. The top of the steeple was originally one hundred and seventy-five feet from the ground, but when blown down in 1804 was rebuilt somewhat shorter. The exterior of the building has nothing particularly striking except the steeple, which is quite graceful. From this steeple—which was visible far and near—warning was given to the patriot Americans of the intended march of the British to Lexington and Concord to destroy the military stores collected there and to make arrests of leading patriots.

Paul Revere tells the story thus: "On Tuesday evening the 18th of April, 1775, it was observed that a number of soldiers were marching towards Boston common. About ten o'clock Dr. Warren sent in great haste for me, and begged that I would immediately set off for Lexington where were Hancock and Adams, and acquaint them of the movement, and that it was thought they were the objects. The Sunday before, by desire of Dr. Warren, I had been to Lexington to see Hancock and Adams who were at Rev.

Mr. Clark's. I returned at night through Charlestown. There I agreed with Colonel Conant and some other gentlemen that if the British went out by water we would show two lanterns in the North Church steeple, and if by land, one, as a signal, for we were apprehensive that it would be difficult to cross Charles river or get over Boston neck. I left Dr. Warren, called upon a friend and desired him to make the signals. I then went home, took my boots and surtout, went to the north part of the town where I had kept a boat. Two friends rowed me across Charles river, a little to the eastward where the "Somerset" lay. It was then young flood, the ship was winding and the moon was rising. They landed me on the Charlestown side. When I got into town I met Colonel Conant and several others. They said they had seen our signals." The poet Longfellow has immortalized Revere and this incident in his famous poem "Paul Revere's Ride."

* * * * * "If the British march
By land or sea from the town to-night,
Hang a lantern aloft in the belfry arch
Of the North Church tower as a signal light,—
One, if by land, and two, if by sea;
And I on the opposite shore will be,
Ready to ride and spread the alarm
Through every Middlesex village and farm,
For the country folk to be up and to arm."

Then he said "Good-night!" and with muffled oar
Silently rowed to the Charlestown shore,
Just as the moon rose over the bay,
Where swinging wide at her moorings lay
The "Somerset," British man-of-war;
A phantom ship, with each mast and spar
Across the moon like a prison bar,
And a huge black hulk, that was magnified
By its own reflection in the tide.

Meanwhile, his friend, through alley and street,
Wanders and watches with eager ears,
Till in the silence around him he hears
The muster of men at the barrack door,
The sound of arms, and the tramp of feet,
And the measured tread of the grenadiers
Marching down to their boats on the shore.

Then he climbed the tower of the old North Church,
By the wooden stairs, with stealthy tread,
To the belfry-chamber overhead,
And startled the pigeons from their perch
On the sombre rafters, that round him made
Masses and moving shapes of shade,—
By the trembling ladder, steep and tall,
To the highest window in the wall,
Where he paused to listen and look down
A moment on the roofs of the town,
And the moonlight glowering over all.

Beneath, in the churchyard, lay the dead,
In their night-encampment on the hill,
Wrapped in silence so deep and still
That he could hear, like a sentinel's tread,
The watchful night wind, as it went
Creeping along from tent to tent,
And seeming to whisper, "All is well!"
A moment only he feels the spell
Of the place and the hour, and the secret dread
Of the lonely belfry and the dead;
For suddenly all his thoughts are bent
On a shadowy something far away,
Where the river widens to meet the bay,—
A line of black that bends and floats
On the rising tide, like a bridge of boats.

Meanwhile, impatient to mount and ride,
Booted and spurred, with a heavy stride
On the opposite shore walked Paul Revere.
Now he patted his horse's side,
Now gazed at the landscape far and near,
Then, impetuous, stamped the earth,
And turned and tightened his saddle girth;
But mostly he watched with eager search
The belfry-tower of the old North Church,
As it rose above the graves on the hill,
Lonely and spectral and sombre and still.
And lo! as he looks, on the belfry's height
A glimmer, and then a gleam of light!
He springs to the saddle, the bridle he turns,
But lingers and gazes, till full on his sight
A second lamp in the belfry burns!

A hurry of hoofs in a village street,
A shape in the moonlight, a bulk in the dark,
And beneath, from the pebbles, in passing, a spark
Struck out by a steed flying fearless and fleet:
That was all! And yet, through the gloom and the light,
The fate of a nation was riding that night;
And the spark struck out by that steed, in his flight,
Kindled the land into flame with its heat.

for the burial of the dead, and among those who found sepulture here was Major Pitcairn, the leader of the advance guard of the British troops who began the attack at Lexington, and with it the most momentous war of modern times.

While the old building is thus associated with so much of the history of the Revolution, the parish has had an important part in the religious welfare of Boston. As was recounted in the story of King's Chapel, the Church of England had a hard struggle to gain a foothold in this Puritan settlement. It was about sixty years before King's Chapel could be built, and over thirty years longer before this second edifice came into being. The erection of this building was at a time when a radical change took place in the views of the President of Yale College and some six other Presbyterian ministers as to Episcopacy. These seven presented a paper to the trustees of the college declaring their purpose to connect themselves with the Episcopal Church. They were men of learning and of blameless lives, and the step they took created considerable excitement. While bitterly condemned by the Puritans, they were applauded by the Churchmen. The vestry of this new parish hearing that Cutler, Johnson and Brown, three of the new converts, were desirous of going to England for ordination, offered to defray their expenses thither, and to receive Dr. Timothy Cutler as their rector upon his return. Dr. Cutler preached the sermon at the opening of the church, December 29, 1723, and continued here as the faithful and laborious rector until the infirmities of age compelled him to rest. He died August 17, 1765, and his remains were buried beneath the chancel of the building.

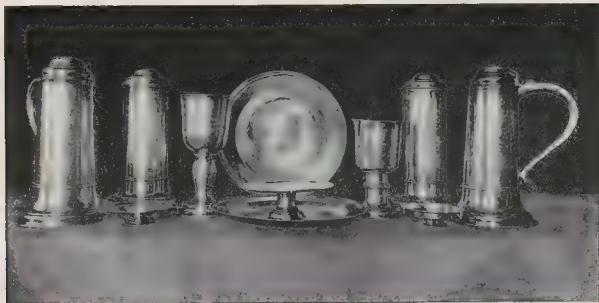
Dr. Mather Byles succeeded to the rectorship in 1768 and continued the good work, but he was a staunch loyalist and the revolutionary spirit was strong in his parish. He resigned in 1775 and went to Halifax. Subsequently he officiated as rector at St. John's, N. B., and died there in 1814. During part of the war the building was used by a French congregation, but Dr. Parker of Trinity Church prevented its alienation and Episcopal services were continued.

Among the many interesting facts in the history of the parish is the establishment here, June 15, 1815, of the first Sunday school formed in Boston, and, it is thought, the very first in America. Dr. Eaton has the honor of introducing this agency for Christian work among the young. He also introduced a third service on Sunday nights when "evening lectures" were regarded with distrust. To him the church in Boston is indebted for valuable help in raising the parish from the depression that followed the separation from England to a high state of prosperity, which it long afterwards maintained until the neighborhood changed and left the old church standing as it does to-day.



THE BUST OF WASHINGTON.

Geo W Shuman



THE CHURCH PLATE.
115



Paul Revere '68

troops under General Howe slowly sailing out the harbor of Boston to come back to it no more. The rising of the colonists had been too overwhelming for the British, and they saw that their safety was in departure. The rear-guard of Howe had scarcely gone on board his vessels before Washington at the head of his little army marched into Boston amid the cheers and shouts of the citizens.

In almost any direction the modern visitor to this old steeple looks to-day he may see something to remind him of the historic past. Immediately below and only a short distance from the church he sees the Copp's Hill burying-ground, where lie the remains of John Cotton and of Increase and Samuel Mather well known in the annals of Puritan Boston. Here also is the resting-place of members of some of the most noted Boston families. From this hill, too, it was that Burgoyne and Clinton directed the fire of the battery that started the flames in Charlestown. Looming up on the site of the battle-ground is the Bunker Hill monument, marking a defeat which became a victory in the end. From here can be seen the harbor into which Blackstone, the first settler, sailed, and Shawmut, the promontory, on which he started his plantation—afterwards to become the site of Boston,

In another direction is Cambridge, where so early was started the college for preserving and promoting sound learning in defence of the Christian faith. And pointing upward on the land side are the gables and spires of buildings which recall the stories of an eventful past in this busy city. The neighborhood of the church has become greatly changed since its chimes began in 1744 to ring out their call to prayer. Then it was the place of residence of some of the best families. There were fine old houses and noble gardens, and between here and King's Chapel there were beautiful fields across which the music of the bells floated uninterruptedly. To-day there is hardly a house left that would suggest any association with the prosperous times of the colony. The few old places that remain have been greatly changed or converted into tenement houses. It is now a neighborhood of foreigners, and the old church stands as almost the sole reminder of a very different past.

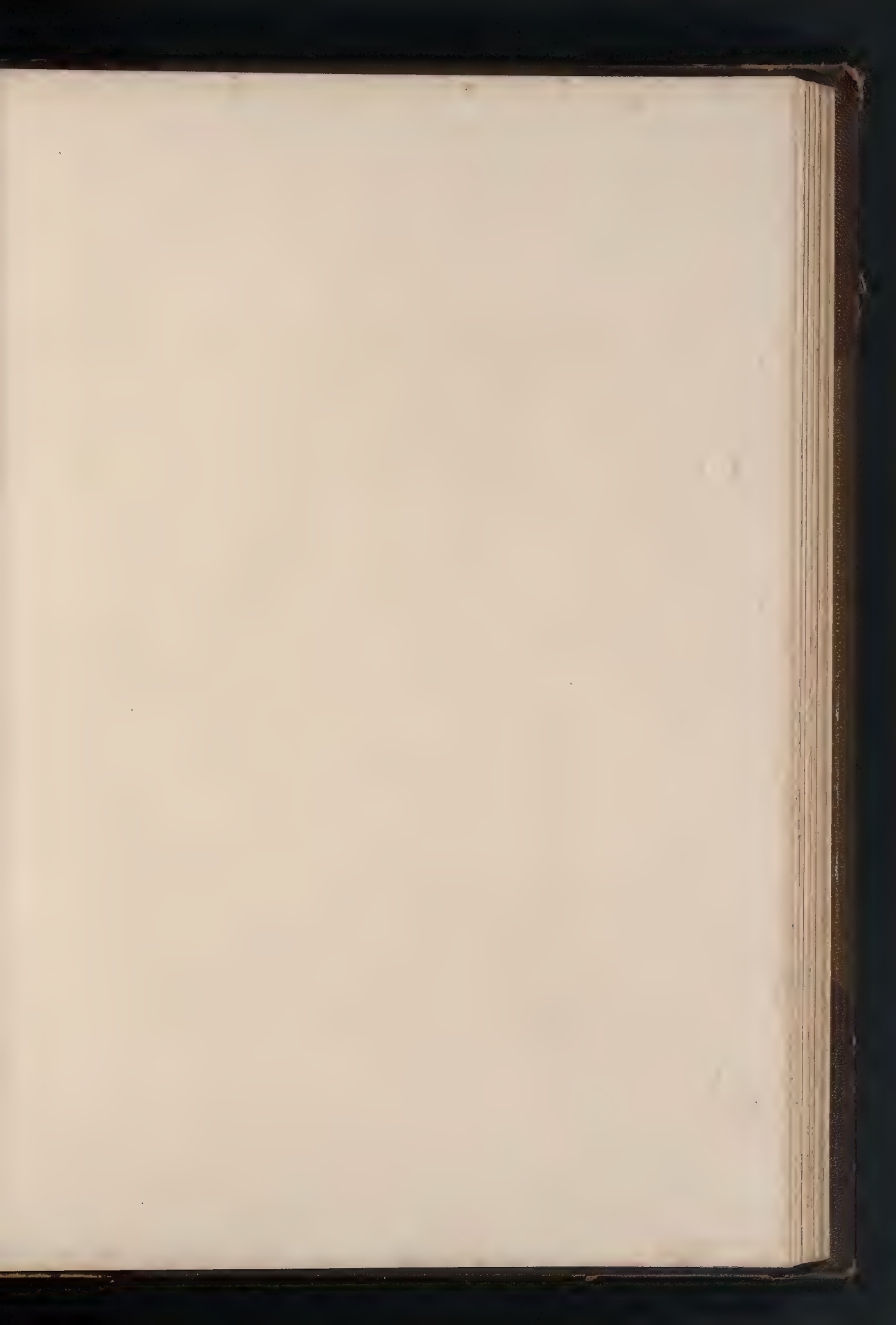
The interior of the church, although greatly changed, retains some of the general characteristics of its original finish. The pews are straight-backed and the pulpit is lofty. The old chandeliers were taken from a Spanish vessel by a privateer and given to this parish. The Bible and Prayer Book and Communion vessels were given by George II. An interesting feature of a later day is the bust of Washington, beside the chancel, the first of "the Father of his Country" made in America. Underneath the building are vaults

From this same steeple General Gates witnessed the battle of Bunker Hill and the burning of Charlestown. After the shattered British companies came running back from Concord on the 19th of April, 1775, every one realized that the war had commenced. The British army was speedily reinforced, and the American Committee of Safety resolved to fortify Bunker Hill. On the 17th of June the British guns on Copp's Hill, just in front of this church, began firing upon the new earthworks which the patriots over the river had thrown up the previous night on Breed's Hill. About three o'clock in the afternoon General Howe at the head of 3000 troops made the attack on the American lines. The cannon on Copp's Hill, the guns of the ships of war in the stream, and the muskets of the British regulars seemed to threaten the annihilation of all who dared dispute the King's authority in his dominions. At first the patriots were successful in repulsing the British assault, but their ammunition gave out, the brave Warren fell, and the battle was lost. The Americans retreated to Cambridge, and the night of the 17th was the saddest Boston ever saw. One hundred and fifteen of the colonial volunteers had fallen dead upon the field; three hundred more were wounded, and the flames swept through Charlestown.

It seemed as if the patriot cause was lost, but on the 17th of the next March the outlook from the old steeple could see the British



INTERIOR VIEW—FROM THE CHANCEL.



THE HUGUENOT CHURCH, NEW YORK CITY, NEW YORK.

THE history of the Huguenot Church in New York is the history of the Huguenots themselves. These interesting people were French in nationality and derived name and character from their religion. "The Reformed Church of German Switzerland," says Dr. Malan, "declared themselves 'Eidgenossen,' or bound by oath, to follow the Bible. They were at first called in France Eigenots, and later Huguenots. The term Huguenots therefore signifies a decided and faithful follower of the Bible." The Huguenots were so hampered and restricted in France under the Catholic kings that they emigrated in large numbers to all the Protestant countries of Europe. Many came to the New World. The first colony of forty-five persons sent out to colonize Manhattan by the West India Company in 1625 were largely Huguenots; Sarah Rapalje, the first female child born on the island of European parents, was of this faith, and Director Minuit, the first governor, was also a Huguenot.

The foundations of the first Huguenot church were laid in 1628 by the Rev. Jonas Michaelis, the first Christian minister at New Amsterdam, who, as he tells us, gathered the Walloons and French together and administered the Lord's Supper in the French language and after the French mode, having preceded it by a written discourse in the same tongue. Services for the benefit of the Huguenots were conducted in their own language by the pastors of the Reformed Church all through the Dutch régime, and there is evidence that an independent church and a clergyman of their own race was maintained by them as early as 1677; if so, the church had ceased to exist by 1678, for in 1679 the Sabadist brethren visiting New York were told by the French settlers on Staten Island that they had neither church nor minister. In 1682 the Rev. Pierre Daillé arrived and reorganized the defunct church, holding services, as did the English, in the Dutch church within the fort.

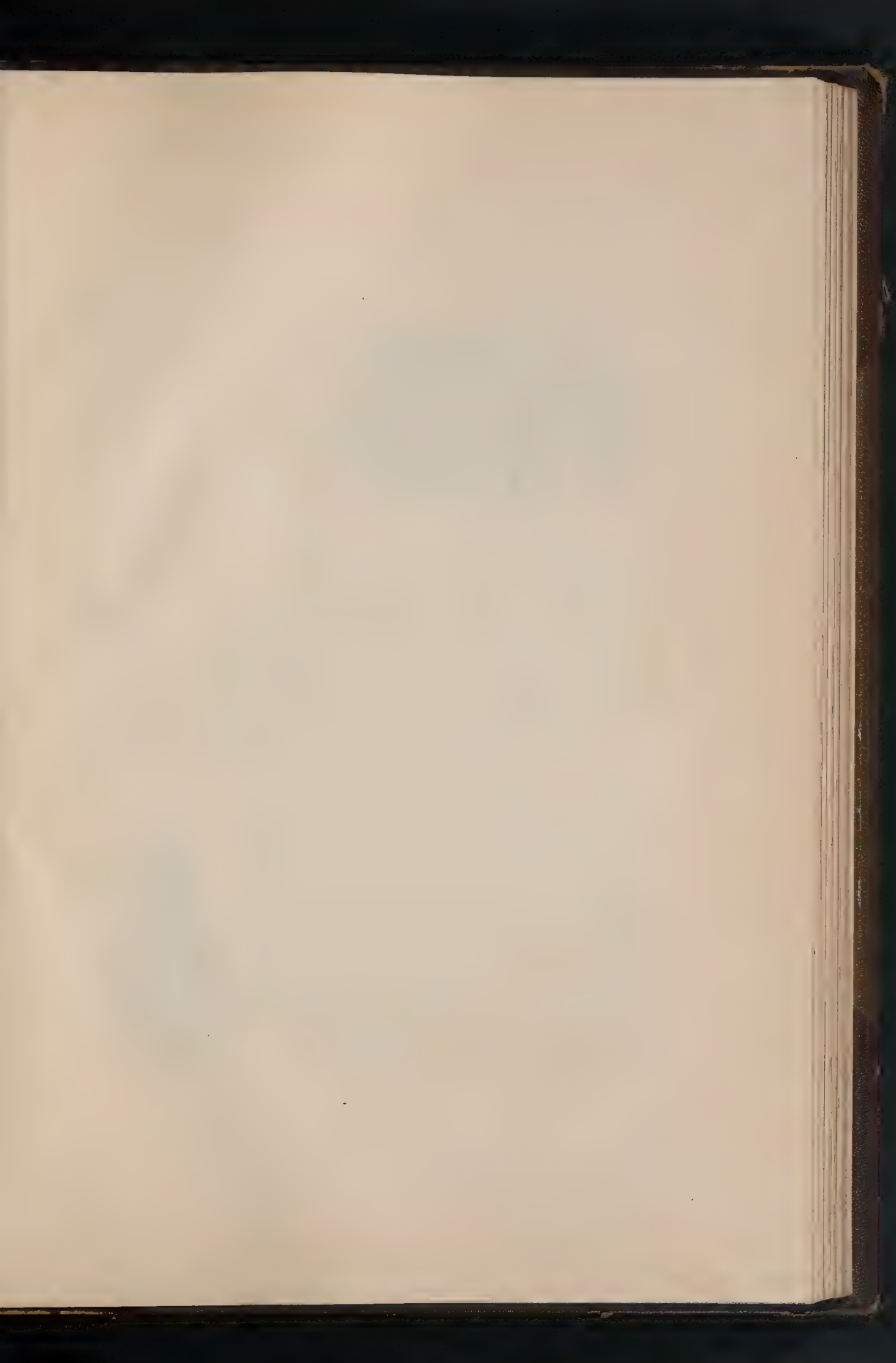


THE CHANCEL AND PULPIT OF THE PRESENT CHURCH.

The first Huguenot church in New York of which the records have come down to us was organized in 1687-88. At this time it was estimated that fully two hundred French families had emigrated to the province, and that the Huguenots constituted one-fourth of the entire population. The revocation of the Edict of Nantes by Louis XIV., in 1685, drove four hundred thousand of the best blood of France into exile. No inconsiderable number of them came to

the New World; some settled at Charleston, South Carolina, founding a church there which is still flourishing; some came to Delaware, some to Boston, but the great majority located in New York. Among the latter was the Rev. Pierre Peiret, a native of the province of Foix in southern France. A man of talent, piety and zeal, he arrived November 10, 1687, and at once set about organizing those of the ancient faith into a church. October 10, 1688, Domine Selyns, the Dutch pastor, wrote: "Our French brethren are doing well, and their congregations increase remarkably by the daily arrival of French refugees." In this year, 1688, they built their first church, which was known as the *Eglise française à la Nouvelle York*, or as it was sometimes called, *Eglise des Réfugiés français à la Nouvelle York*. It stood "in the street commonly known by the name of Petty-coat Lane; butting northerly to the said street * * * being in length Forty-eight Foot nine inches, and in breadth in the Front Twenty-seven foot seven inches, and in the rear Twenty-eight six inches." Petticoat Lane later became Marketfield street, and the site of this first church is now covered by the Produce Exchange.

Until 1704 this modern building continued to be the spiritual temple not only of the Huguenots of the city





but of those in the outlying districts. For twenty miles around, from Staten Island, from the various French settlements on Long Island, and from New Rochelle, the people would come, many of them setting out on Saturday in their covered wagons and passing the night in them, that they might be ready for the early morning service on the Sabbath. At an early hour on Saturday evening we are told every street near the church was filled with wagons, "and in them they passed the night and ate their frugal Sunday repast, presenting a touching spectacle of purity and zeal." Many also came on foot from the outlying farms. Tradition says that they walked barefoot until the little stream at what is now Canal street was crossed, when they sat down, put on their shoes and stockings, and went decorously forward to church.



THE FRANKLIN STREET HUGUENOT CHURCH. (From an old drawing.)

By 1704 the society had so far increased in numbers and wealth that it was able to build the second church. By a special act of assembly authorizing the disposal of the old church, its sale was speedily effected, and on July 8, 1704, Lord Cornbury, the royal governor, laid the corner-stone of the new structure "with due ceremony." There are many old citizens in New York who still remember this unique edifice; it stood on a lot situated "on the North East side of King's (now Pine) street," and was built of stone, plain both within and without; was fenced from the street, and had a steeple and a bell, the latter of which was the gift of Sir Henry Asshurst. This bell is now the property of Trinity Episcopal Church, New Rochelle. The dimensions of the church were seventy by fifty feet. Extensive repairs were made in 1741, and on Wednesday, August 24, 1743, a memorial stone, bearing the inscription, "Aedes Sacra Gallos. Prot. Reform. Fund. A. 1704. penitus repar. 1741" (Church of the French Reformed Protestants, founded in the year 1704, and entirely repaired in 1741), was inserted in the front wall over one of the windows. Mr. Peiret, to whom the building of this church as well as the one in Marketfield street was largely due, did not live to see it completed. He died September 1, 1704, and was buried the following day in Trinity churchyard with due honors. His tombstone there bears both a French and a Latin inscription, the former being as follows:

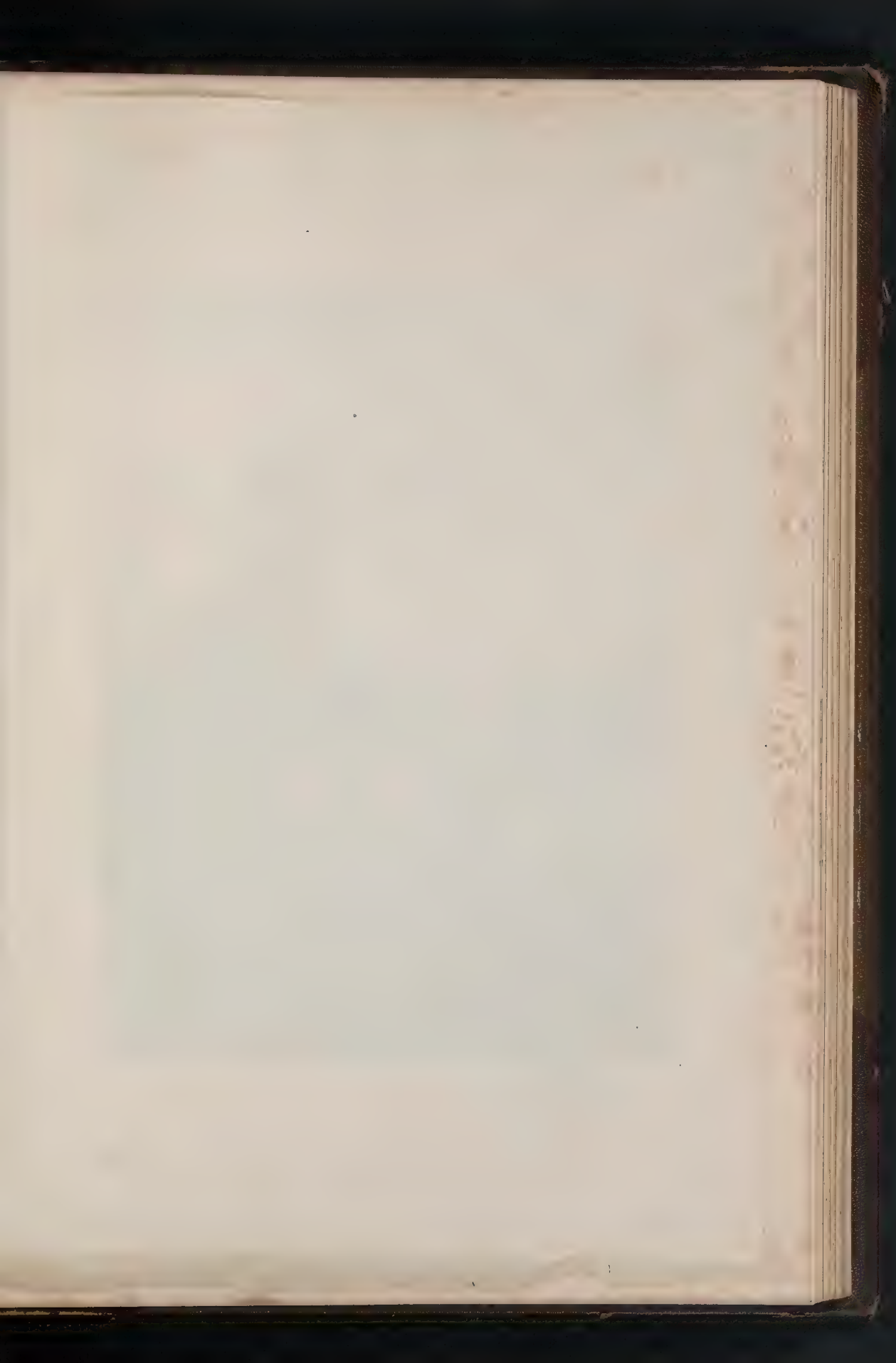
"Ci-gît le reverend Mr. Pierre Peiret M. D. St. Ev. qui chassé de France pour la religion a prêché la parole de Dieu dans l'Eglise Française de cette ville pendant environ 17 ans avec l'approbation general et qui apres avoir vecu comme il avoit prêché jusques à l'âge de 60 ans il remît avec une profonde humilité son esprit entre les mains de Dieu le 1 Septembre 1704."

Ten days later the church called the Rev. Jacques Laborie, at the time pastor of a little flock of some eight or ten Huguenot families at New Oxford, Massachusetts, and who also acted as missionary to the surrounding Indians, whose language he had learned. He seems to have had too great a leaning toward the Church of England to please the majority of his parishioners, and in August, 1706, they "paid him his wages" and let him go. Mr. Laborie soon after joined the English Church.

For four years the French church was served by the Rev. Mr. de Bonrepos, pastor of the French churches on Staten Island. At length, in July, 1710, a new pastor was called, the Rev. Louis Rou, who is described as having been zealous and talented; he had studied theology at Leyden, and had just been ordained by the Walloon Synod at Terhollen. Mr. Rou's pastorate extended through forty years and came down nearly to the time of the Revolution. It opened very auspiciously. The church had become, by its natural growth and the accession of refugees, the strongest and wealthiest church, save the Dutch, in the city. John Fontaine, travelling through New York in 1716, says that he attended service there twice on the Sabbath, and that the church was large and beautiful, and within it "there was a very great congregation." Many of the principal families of the city then attended there. The most cordial relations, too, existed between it and the sister churches. When, in 1713, certain persons desecrated Trinity



THE PRESENT CHURCH ON TWENTY-SECOND STREET





LIVRE
CONTENANT LES
PRIERES PUBLIQUES,

L'ADMINISTRATEUR
DES SACREMENTS,
ET SES AUTRES
RITES ET CEREMONIES DE L'EGLISE,
SELON L'USAGE
DE L'EGLISE EPISCOPALE PROTESTANTE

DANS
LES ETATS UNIS DE L'AMERIQUE,
AVEC

LE PSEAUTIER,
OU,
LES PSEAUMES DE DAVID.

Par l'Ordre de l'Eglise Protestante Française de la Nouvelle-Orléans.

A LA NOUVELLE-ORLEANS:
DE L'IMPRIMERIE DE ROBERT WILSON
1796.

TITLE-PAGE OF THE PINTARD PRAYER BOOK.

possesses little general interest. In the Revolution it was used as a prison, and also as a magazine for the reception of ordnance stores. On its reorganization in 1796, its trustees were incorporated under the title of The Reformed Protestant French Church in the City of New York. After its union with the Episcopal Church, in 1804, the most encouraging results were apparent. The congregations were larger, and there was a marked increase in the receipts for pew rents.

Since 1804 two removals of the church have been made. The first was in 1834, under the pastorate of Rev. Antoine Verren, when the old church on Pine street was sold for fifty thousand dollars and a new church and rectory built on Franklin street; and the second was in 1863, when the Franklin street site was sold and the present beautiful church on Twenty-second street was erected. Mr. Verren died in 1874, and was succeeded by the Rev. Leon Pons, who resigned in the same year, and who was succeeded by the present rector, Rev. A. V. Wittmeyer.

Church, we find the Consistory of the French Church offering a reward of ten pounds for their discovery, and when, at the close of the same year, Mr. Rou was married a second time, his young wife having died soon after coming to New York, the Dutch pastor, the Rev. Mr. Du Bois, performed the ceremony. But the young clergyman soon became involved in a quarrel with several of his wealthier parishioners in regard to preaching and administering the sacraments at New Rochelle, the church there, with the exception of two members, having conformed to the Church of England, and the dispute at length waxed so warm that a large number left the church. This was a blow to the French Church from which it never fully recovered. Mr. Rou retained peaceable possession of his pulpit until his death, in 1750. He died poor, and in 1756 the church granted his widow a pension of twelve pounds a year for life.

The Huguenots had long been drifting toward the Church of England, whose creed differed little from their own, and under whose authority many of her ministers had been ordained in England. It was a matter of no surprise, therefore, when, in 1804, the French Church conformed to the Episcopal Church and her existence as a distinct body came to an end. One of the rarest and most interesting relics of the times of this change that yet exists is the original adaptation of the English Book of Common Prayer for use in the French Church. The work was accomplished in 1803, when copies of the American French book were issued, arrangements for their publication having been made by Mr. John Pintard. The fac-simile reproduction of the title-page shown is from the well-preserved copy in the possession of Rev. A. V. Wittmeyer. The history of the church between the two dates, 1764-1804,

Charles Burr Todd



THE CHURCH SEAL



ST. JOSEPH'S CATHEDRAL, ST. AUGUSTINE, FLORIDA.



THE ANCIENT CITY GATEWAY.

Peter Menendez, a famous Spanish naval commander, set sail in person from Cadiz in the "San Pelayo," on June 29, 1565, followed by a fleet of nineteen other vessels. In the expedition were four secular priests and eight Jesuit fathers, whose mission it was to convert the aborigines of Florida and found churches in the trackless wilderness. On the 28th of August, 1565, the feast of St. Augustine, Menendez and his fleet reached the coast of Florida, and in gratitude for the safe voyage the priests chanted the Te Deum with great solemnity. The harbor of St. Augustine was entered on September 6th. Mendoza Grajales, a priest who had himself placed on shore the day preceding, met Menendez with a cross, which the commander, kneeling, kissed. A solemn mass was offered up, and subsequently the shrine of Nuestra Senora de la Leche was erected on the spot. And this was the beginning of the Spanish mission in Florida and of the city of St. Augustine.

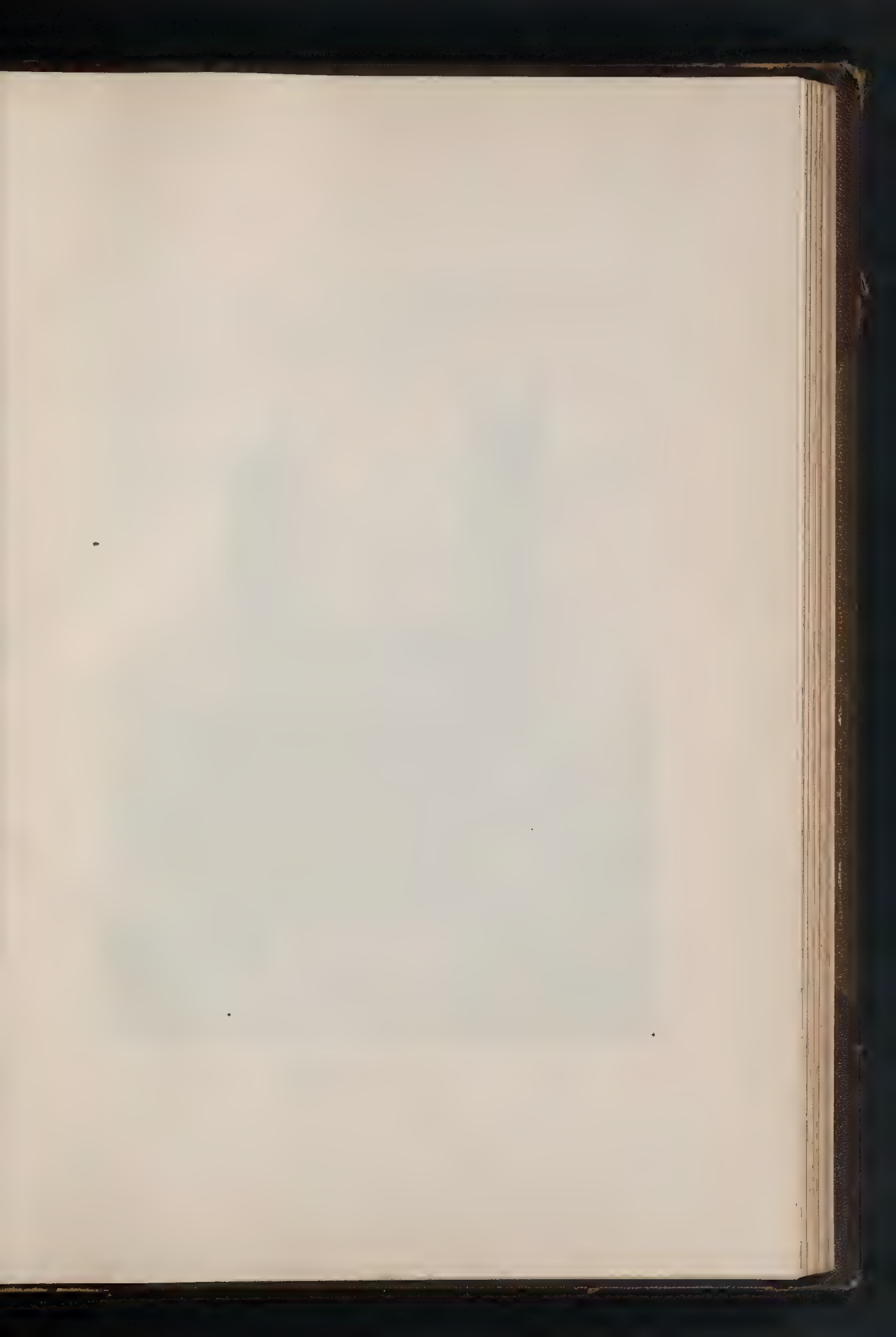
Menendez sailed away with his ships to fight the French, leaving the priests to advance the cause of the cross. The commander was, however, a zealous adherent of his church and lost no opportunity to further the work of the missionaries; moreover, he had pledged himself to the King of Spain to use his expedition for the good of the Roman Catholic Church. Wherever he landed he caused crosses to be reared, and left behind him at such points devout Spaniards to familiarize the Indians with the devotions of his church. Two chapels were built at St. Augustine by the missionaries, headed by the vicar, Lopez de Mendoza, who was made vicar and superior of St.

ANGING in the belfry of the Cathedral that faces the Plaza in the picturesque old city of St. Augustine is an ancient bell bearing the inscription: "*Sancte Joseph Ora Pro Nobis Do 1682.*" But old as the venerable bell is, it is a century and a quarter younger than the first expedition sent out from Spain to plant the cross in Florida. It is an appropriate summoner to worship for St. Joseph's Cathedral, which occupies the site of the older building that, completed in 1791, was destroyed by fire in 1887. For one hundred years the Roman Catholic missionaries maintained an unequal struggle in the wilderness amongst the savage hordes, against whose arrows and tomahawks the gentle, earnest priests offered no resistance save with cross and rosary. Many sealed their devotion to the mission they had undertaken with their life's blood. As fast as one priest fell another came to take his place, fearlessly, uncomplainingly to fill and to hold while life lasted the perilous post of his predecessor. St. Augustine's Cathedral of St. Joseph is a memorial of the long line of unarmed warriors of the Roman Catholic Church in Florida.



El Padre Segura y sus compañeros. En la Florida por el Padre Segura y sus compañeros. Christiano, Roberto, Diego, S. L. de Florida por el Padre Segura y sus compañeros. K. H. del.

DEATH OF FATHER SEGURA AND HIS COMPANIONS.—From an old engraving.



Menendez went back to Spain, returning in 1658 with ten missionaries selected by St. Francis Borgia. At the head of them was John Baptist Segura, who had been appointed Vice-Provincial of Florida. He went to St. Augustine, where he proclaimed the jubilee. Thence the Vice-Provincial, accompanied by seven priests, and taking vestments, books and chapel furniture, necessary implements and provisions to establish a permanent mission, departed for the northward. The Indians among whom Segura and his colleagues commenced the work

Petrus Martinez Hispano S. Lodo Fidei Christianae orator &
Barbaris Americanis in Insula Florida A^o 1566 28 Septembris
C. Secreta del Melin. K&A. f.

DEATH OF FATHER MARTINEZ.—From an old engraving.

In 1646 the parish church of St. Augustine was still of wood, the Bishop being unable to replace it by a more substantial one, his whole annual income from Florida being four hundred dollars. When Bishop Calderon, of Santiago de Cuba, visited St. Augustine in 1674 he made a formal visitation to the parish church, which from that time forth had a peaceful history. Repairs and renovations, the displacement of wood with stone, kept the site of the old mission of St. Augustine sanctified ground, and the principal place of Catholic worship in the ancient American city until the completion of the Cathedral of St. Joseph in 1799.

William Anderson



THE CHURCH OF NOTRE DAME, MONTREAL, CANADA.

THE enthusiasm shown by the Roman Catholic clergy in the early settlement of this country has probably never had a parallel in any newly discovered regions. Neither fire, nor the elements, nor the cruelty of bloodthirsty savages could stay the determined efforts of this devoted body of men to extend their faith among the Indian tribes. From the icy banks of the St. Lawrence to the burning sands of Florida and Louisiana the Catholic priests penetrated everywhere into the interior of the boundless forests, carrying with them the cross and the rosary. It was always the same with this devoted band, and their lives they counted as nothing in the effort to convert the children of the woods. This devotion was especially true of the French priesthood, which stood ready at all times and at all seasons to work or to fight for their beloved religion. Many suffered the tortures of the stake, but no one of them ever hesitated in the performance of his self-appointed task. The trials of the Catholic clergy were of course more severe in the northern climate; but it was here that they made their most notable conquests, and extended their influence from Acadia in the east to Michilimackinac on the upper peninsula of Michigan. Thence again they worked their way to the Mississippi, and down its muddy banks to the settlements near its mouth in the Gulf, locating themselves among the many tribes living in the intermediate country. Their influence, however, was of a more permanent character in the north, and here this influence was felt in the building up of the French settlements.

In the spring of 1534 a wooden cross was erected by Jacques Cartier in the newly-discovered country which is now known as Canada, and possession of New France in the name of the French king, Francis I., was declared. During the century that followed, the cross was carried in the name of Him who suffered, by the missionaries of the church into the wildernesses of that vast territory. These patient men endured untold hardships in their efforts to spread the gospel among the aborigines, and their work accomplished wonders, not only for those whose condition they sought to alleviate, but for the general advancement of civilization. The great valleys of the St. Lawrence and the Mississippi were thus opened to colonization and settlement through the activity of these teachers of the religion of Christ.

The settlement of the Island of Montreal dates from 1640, when a concession was first obtained by a company which had for its objects the better control of the warlike Iroquois and the establishment of a base from which missionary operations could be extended. The missionaries had for a long-time urged the occupation of the island on account of its physical advantages, and when the place had been ceded, plans for its colonization were carefully formulated. A party of forty persons, under the leadership of M. de la Montmagny, "the Lieutenant of His Majesty in all the regions of the St. Lawrence and of New France," and of M. de Maisonneuve, as the first governor, arrived in Montreal in 1642, after having wintered in Quebec. The dangers attending the foundation of the settlement did not deter Maisonneuve from proceeding to Montreal; arriving there he erected a few buildings on the site laid out, and surrounded them with palisades for defence. Such of the natives as had been christened or wished to be were soon gathered together for further instructions in the arts of civilization, and in this humble way the now fair city of Montreal was inaugurated. Reinforcements to the colony arrived later, but not to any great extent, as the entire European population in Canada, in 1643, did not exceed 200 souls. The emigrants destined for the settlement at Montreal were all selected with the utmost care however. In 1669 the colonists there had increased to 160 men, of which fifty were heads of families; there were forty houses, and Sisters were in charge of the schools.

One of the first enterprises of the colonists upon their arrival was the erection of a chapel, a temporary affair being constructed of bark by the devout immigrants at the fort on "Pointe à Callière." They arrived on May 18, 1642, and gave the name of "Ville Marie" to their new home, the present name of Montreal originating in the appellation given by Cartier to the mountain a short distance above the ancient Indian village of Hochelaga, the site of which is now covered by a part of the city of to-day. Enchanted at the prospect which spread out before him, the explorer gave the hill the name of "Royal Mount," a combination which, with slight modification, can be readily rendered into Montreal. To fulfil a vow, M. de Maisonneuve and his men carried a large cross to the top of the mountain, and at its foot an altar was raised. There on the summit the Jesuit Father Duperron said mass for several years, and the spot became a place of pilgrimage for all the people. In 1643 a more substantial

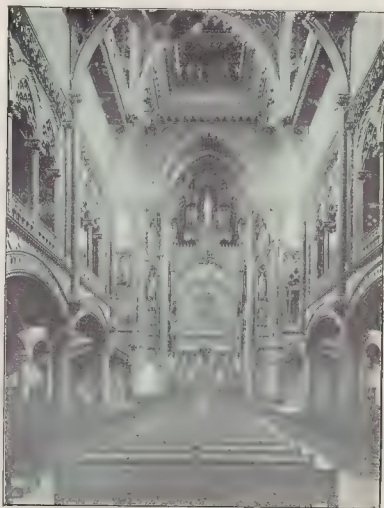
building of wood replaced the chapel at the fort; this was used until 1654, when the increasing congregation found the second structure too small for their needs. Through the efforts of their leader, M. de Maisonneuve, a larger church was built adjoining the hospital in St. Paul street. This edifice was to have been built by the offerings of the people, but as the amount realized from their contributions was insufficient, the company which had received possession of the island in the first place erected a large part of the building, the first stone of which was laid in 1656. Here the congregation worshipped for more than twenty years, in happy anticipation of the time when a fine and spacious church would be theirs, and when, in 1669, Mgr. de Laval came to Montreal on his pastoral visit their wishes commenced to be realized, for he began the foundation of a large stone building on the Place d'Armes. On June 29, 1672, the Feast of SS. Peter and Paul, ground was broken, and on the following day, amidst imposing ceremonies, the first stone of the foundation was laid. Six years later the edifice was finished.

Although the growing wants of the congregation soon taxed the capacity of the church, it was many years

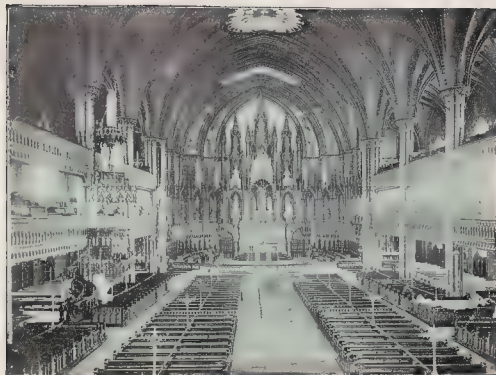
before the project of building a larger one received final consideration. A building committee was finally appointed, measures were taken to secure funds for the enterprise, and the needed property for the site acquired. In 1823 the foundations for the largest church in this country were laid, and owing to the generosity and zeal of the congregation, and to the aid received from the Seminary of St. Sulpice, the work went on unceasingly. On June 7, 1829, the church was opened to the public, and a week later Monseigneur Lartigue, first Bishop of Montreal, officiated pontifically within its walls. The edifice belongs to the gothic style of architecture, and was built after designs of James O'Donnel, the architect, who, dying in 1830, was interred within this building, which stands as the greatest monument of his genius. It is grand and imposing to the highest degree; its front is perfect in symmetry; its bold and lofty towers attract attention from the extremities of the city, and are visible from the south at a distance of over thirty miles. The portico between the two towers is sixty feet in height. Over the arcades are three colossal statues representing the Blessed Virgin, St. Joseph, and St. John the Baptist, the patrons of Lower Canada and of the city of Montreal. The towers from their foundation to their pinnacle measure 227 feet. The platform of the western tower is reached by a stairway containing 279 steps. From this elevated standpoint is to be obtained a fine view of Montreal and its environs. In descending can be seen what is known as "le gros Bourdon,"

an enormous bell weighing 24,780 pounds, six feet in height, and whose mouth is eight feet seven inches in diameter. Its sound is magnificent in its fulness and grandeur; graven on its exterior is the following inscription in Latin, which tells its own history: "I was cast in the year of the Christian era 1847, the 202 since the foundation of Montreal, the first of Pius the Ninth's pontificate and the tenth of the reign of Victoria, Queen of England: I am the gift of the merchants, the farmers and mechanics of Ville Marie." It is ornamented with the images of the Blessed Virgin and St. John the Baptist, and with the emblems of Agriculture, Commerce and Industry. In the eastern tower are hung ten smaller bells, beautifully toned in such perfect harmony that the most varied musical airs can be executed while they peal. Each of these ten bells bears the name of its donor.

The nave of the church, including the sanctuary, is 220 feet long, nearly eighty feet in height, and sixty-nine feet in width, without including the side aisles, which measure twenty-five and a half feet each; the walls are five feet thick. It is said that the church is capable of seating fifteen thousand persons, all of whom, by the admirable construction of the building, can not only follow the holy ceremonies at the altar, but also hear the word of God from the pulpit. Fourteen windows, forty feet high, light up the galleries. Entering the western side aisle, the chapel adjoining the wall of the tower, and containing the baptismal font, is to be seen. Over the altar is the



INTERIOR OF NOTRE DAME CHAPEL



INTERIOR VIEW OF THE CHURCH

painting representing the Baptism of Our Lord by St. John the Baptist, a copy of the great mosaic work by Maratta to be found in the Baptismal Chapel of St. Peter at Rome. The font itself is of white marble, supported by figures of four angels, and the cover or lid is of gilded copper. Here is also a fine copy of that celebrated painting, Our Lady of Constant Succor, brought from the East to Rome many centuries ago. Between the altars are placed the confessionals. The second altar is that of St. Amable, priest and pastor of Riom, in Auvergne, France, in the fifth century. It represents the saint controlling by Almighty power the ravages of a vast conflagration. The altar of this chapel was once the main altar of the church and is preserved here as a memento of the past. The third chapel is that of St. Joseph, the altar of which is

adorned with four statues. In the tomb beneath this altar rests the body of St. Felix, taken from the Catacombs of Rome.

At the extremity of the aisle to the right is found the Chapel of the Blessed Virgin Mary. The altar is adorned by a superb painting purchased in Florence, Italy, in 1872, and by a magnificent enamelled crucifix and candlesticks. At a slight elevation in the passage extending behind the main altar and the tabernacle are the beautiful statues of the Blessed Virgin and Adoring Angels. In the eastern side aisle the first chapel is that of the Sacred Heart. The painting represents Our Lord appearing to the Blessed Margaret-Mary, a nun of the Order of the Visitation. The next altar is dedicated to St. Ann. Another chapel is dedicated to the souls of Purgatory. The last is the Chapel of St. Roch. The whole church is lighted by beautifully stained glass windows, one of which, representing the Virgin and Child, surrounded by twelve angels, was brought from France. The walls over the second gallery on both sides of the church are decorated by twelve paintings representing scenes in the life of the Virgin. The sanctuary is raised above the floor of the church and divided off by a rail that serves for a communion table. At the entrance stands the statue of St. Peter resting upon a bronze pedestal. Next to be seen is the Main Altar, so grand and imposing with its splendid group of statuary intended to represent the sacrifice of Our Lord as foreshadowed in the signs and prophecies of the Old Testament. This superb combination includes also the "Cène" illustrating the institution of the Holy Eucharist. On each side of the "Cène" are small statues, and above it are the Altar and Tabernacle, the latter beautified by bas-reliefs on each side. These, together with other fine statuary and bas-reliefs, were the gift of the Seminary of St. Sulpice of Montreal.



ORDINATION OF PRIESTS IN SEMINARY COLLEGE.

J.M.C.

ST. LUKE'S CHURCH, ISLE OF WIGHT COUNTY, VIRGINIA.



THE COXN FONT IN THE RESTORED CHURCH.

An old and uniform tradition assigns the year 1632 as the date of the building of this church. There is a tomb on a neighboring farm on which is the following epitaph: "Sacred to the memory of Joseph Bridger Counsellor of State to Charles 2d. He dyed April 15 Anno Domini 1688 Aged 58 years. Mournfully leaving his wife, three sons and four daughters." There are some verses added, concluding with these lines:

"Here lies the late great Minister of State
Who royal virtues had and royal fate."

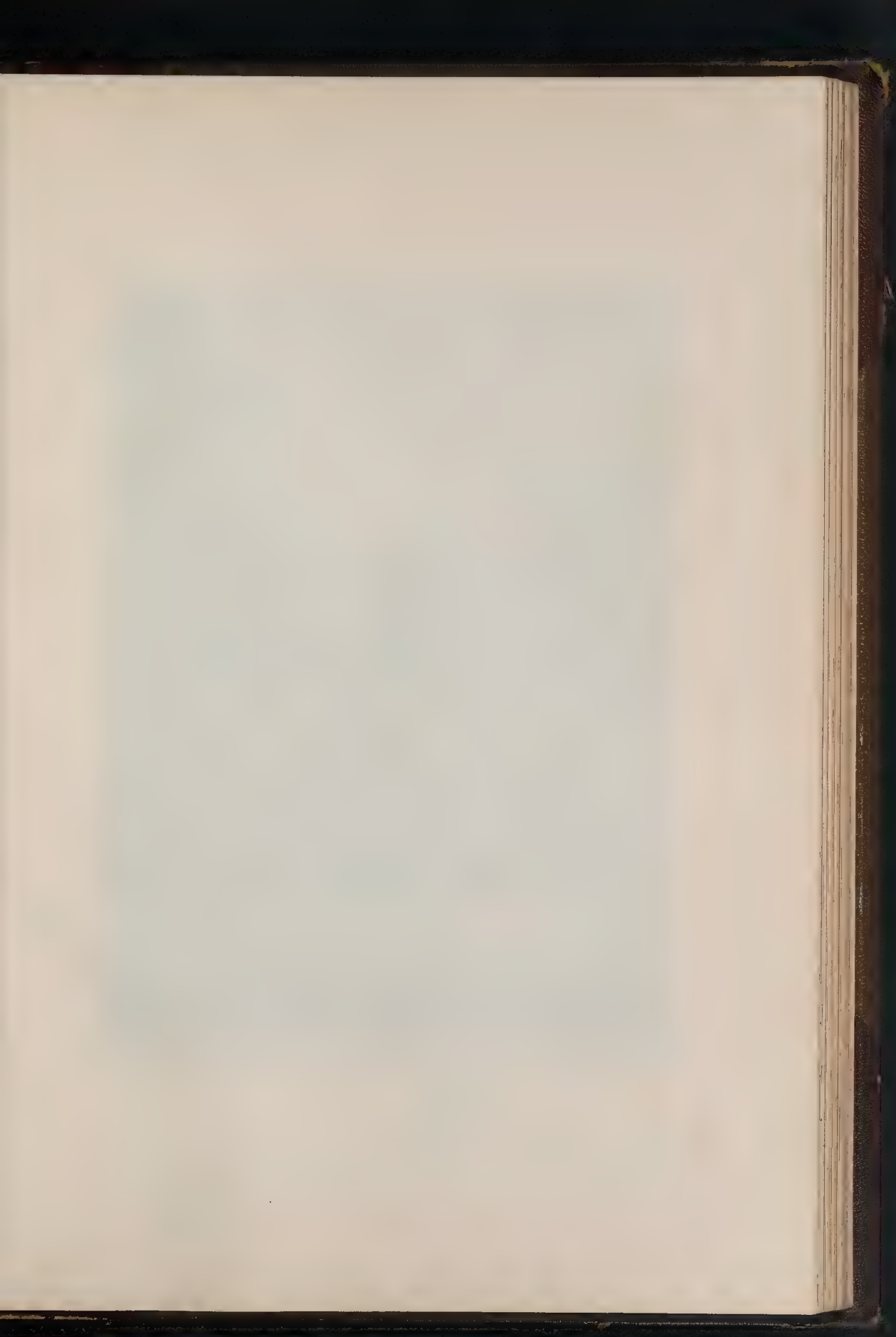
Mrs. Cowper, of Macclesfield (who had been Mrs. Bridger), inherited this estate, and affirmed that this General Bridger was the son of Joseph Bridger who superintended the building of the church. This tradition is supplemented by the testimony of Francis Young, formerly clerk of the county, who told the venerable Dr. Purdie, the veteran vestryman, over 80 years of age, that when he in his youth was deputy clerk he used to read in the original vestry book the date of the church building in 1632. And as if to make assurance doubly sure, some bricks fell with the falling in of the original top, in 1887, in which the figures 1632 are cut deep and clear. The first vestry book was destroyed at Macclesfield when Arnold made his raid into the county and sacked Macclesfield in search of General Parker, a Revolutionary officer. By the loving care of Dr. Purdie some church papers which survived

STANDING in the ancient kingdom of Warrisquoak, which was discovered by Captain Smith in the fall of 1607, made a county in 1634, when the population was 520 souls, and changed in 1637 to Isle of Wight County, is one of the most picturesque ruins in Virginia. It has stood for more than two hundred years near the road leading from Smithfield to Suffolk, embowered in the primitive forest, whose grand old trees throw their protecting arms about and cast upon it a dim religious light. Time, which adorns the ruin and beautifies the dead, has clothed it with a green mantle of vines, which cling to it with their affectionate tendrils, and twine around roof and tower as if to hide the ruin it had wrought. The Islanders of Wight in England are not more proud of their churches and castles, which have been illustrated in poems and pictures, than are the citizens of their namesake in Virginia, old St. Luke's, standing alone in her glory. Time was when the Cavalier and the Puritan, the rich and the poor, the master and his servant, thronged her courts. But times have changed.

"The worshippers are scattered now
Who knelt before her shrine,
And silence reigns where anthem rose
In days of Auld Lang Syne!"



AN INTERIOR VIEW BEFORE THE RESTORATION.





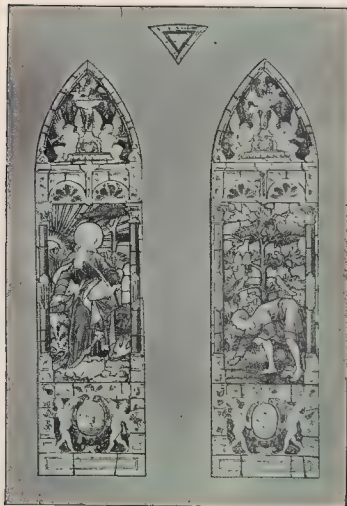
the raid have been perpetuated. The present vestry book goes back to 1727, and in it the church is called "The Old Brick Church," the name St. Luke's being of later date. In this book are recorded orders for a new roof and wainscot in 1737; nearly a century after this repair (1827), Rev. W. G. H. Jones reported that St. Luke's, which had been for more than twenty years in a state of dilapidation and destitute of Gospel ordinances, "begins to raise her head." In the same year Bishop Moore visited it and ordained Mr. Jones to the priesthood. In 1828 he reported three hundred dollars subscribed for repairs, and he "expects to see this oldest church (now standing in Virginia) made comfortable."

In 1831 Mr. Keeling reports "this oldest church in Virginia has been thoroughly repaired and money has been raised to build a church in Smithfield."

Another half century rolls around and the old church is again in ruins, and from them vivid ideas of the original grandeur can be formed. It was an elegant edifice, made of the best material, and rose like a marvel in a wilderness which had so lately resounded with the warwhoop of the Indian. Among its ornaments was a large chancel window in the east, of stained glass, illustrated with scriptural subjects. But it and the antique pulpit, sounding-board, communion table and plate are all gone. The walls, tower and main timbers are as sound as ever, and are ready for the restoration, which the rector, Rev. David Barr, has happily inaugurated and pursued with such energy and enthusiasm that it is on the eve of complete success.



THE RUINS AT THE CHANCEL END OF THE CHURCH.



IN HONOR OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, AND IN MEMORY OF DR. DANIEL COXE, OF LONDON.

A splendid church window made in London is one of the features of the renewed church; in form and position it will be exactly as the original. It has twelve subjects—namely, Moses, David, Zachariah and Isaiah; memorials of Washington and Lee; of Rev. Mr. Hubbard and Mr. Bridger; of the four evangelists and of Bishops Meade and Johns; in the third tier, memorials of Raleigh, Captain John Smith, John Rolfe and Commissary Blair. The eight double lancet windows are memorials of Pocahontas; of the pioneer preachers, Hunt and Whittaker; of Colonel Josiah Jourdan; of Captain Cowper, wife and mother, descendants of Josiah Parker; also of the Nosworthys, primitive settlers; of Woodley and Thomas, vestrymen (1724-56); also of Dr. Daniel Coxe, of London, an ancestor of the wife of Dr. Colton, a former Rector, and in honor of the Society for the Propagation of the Gospel in Foreign Parts, of which Dr. Coxe was one of the first members. This window, a beautiful specimen of English glass, was the gift of Mr. Brinton Coxe of Philadelphia. The three lower windows are in memory of Youngs and Purdies, killed in the late war, and four cherub heads in memory of four little Jourdans buried in the churchyard. The chancel window is all English, and the other windows are combined English cathedral and American opalescent glass. The pulpit sounding-board and communion table will be reproductions of the originals.

The new floor is laid in cement and the window-frames are of Isle of Wight yellow-heart pine, and the roof and tower will be covered with heart-cypress shingles, all of the best quality. The old font will be replaced by an Italian marble font in the style of the Restoration era, costing \$110, presented by Mr. Brinton Coxe of Philadelphia. Special recognition is due to Mr. Edward Neville Stent, decorative architect, under whose direction the restoration is conducted. Funds are still needed to give the finishing touch to the operations, and when completed the

glory of the latter house will exceed that of the former. And as it is thought that the tide of church life which has ebbed from the old edifice, leaving it high and dry in the wilderness, will flood it again, we trust that the new may surpass the old in the beauty of holiness as it will in outward physiognomy.

P. Slaughter

The complete restoration which Dr. Slaughter contemplated when he wrote the above article has not yet been realized. The "splendid church windows made in London" are still there, because there is no money in hand to pay the balance due on the east window (about two hundred dollars), and the tariff duty of about four hundred dollars. The duty on the Coxe window Mr. Brinton Coxe will pay just as soon as its companion, this east window, can be brought over. The other windows of which Dr. Slaughter speaks are all in the church in boxes; but they and the doors have not been put in position for the lamentable reason above given. There is still some plastering to be done in the tower, and the pews are to be made, or bought. The church cannot be completed until the money is raised to accomplish the objects mentioned. Can no generous giver be found who will contribute the money necessary to bring that east window from London? There it is, and there for the last two or three years it has remained, because the church was utterly unable to pay either that small balance due or that heavy tariff tax. The government has been implored to remit that tax; but the decisions of its courts in other cases have compelled it to deny the request, and the church, in its poverty, with its wrung heart, is looking anxiously and longingly for some generous soul to give to it this beloved object of art. Is there not some one who will connect his name with this detained window, and say, "Here is the money, bring it over, put it in place, and go on with the worship of God in this the oldest church now standing of European construction upon the continent of America?" And is there no other generous giver who will liberally contribute to the cost of the remaining repairs? The church is sadly in need of money. It ought to be raised, and raised at once, so that it may be completed, and enter once again on its grand mission of usefulness. For sixty odd years it has stood there silent, without a service, facing and defying storm and decay, appealing in its desolation to every sentiment of the State, of the Church and of the Nation against abandonment and desertion, and now in its half-completed condition, feeling the touch of revival and restoration, it pleads more imploringly still for just enough money to complete its repairs and to enable it once more to enter upon its life of activities, and to utter again with renewed joyousness its ancient but long suppressed voice of prayer and of thanksgiving.

Shall it appeal in vain?

A VIRGINIAN.



ANCIENT DATE BRICK FOUND IN THE RUINS.







SANTA BARBARA MISSION, CALIFORNIA.

THE history of Santa Barbara Mission unfolds no tragedy like that of San Diego or of San Juan Capistrano, nor grandeur like that of San Gabriel. It reads much like the story of San Luis Rey, but without the romance or gloomy ending of the latter. A presidio or fort had already been established here four years when the mission was founded. The location is on the Santa Barbara channel, which is between the islands and the main land of Southern California. The cross was raised and blessed by Fathers Lasuen and Paterna on December 4, 1786; but, before the ceremonies of founding the mission were finished, an order came from Governor Pedro Fages that the work should be suspended. Governor Fages arrived at Santa Barbara on December 14th, and changed his order, and on the 16th Father Paterna said mass, and Father Lasuen preached a sermon, and thus completed the foundation.

Saint Barbara, the virgin and martyr, after whom the mission was named, was the daughter of Dioscoro of Asia Minor. Her father was an idolater, who gave Barbara to the heathen inquisition to be tortured for her adherence to Christianity. Her earthly life ended by decapitation at the hands of Dioscoro himself.

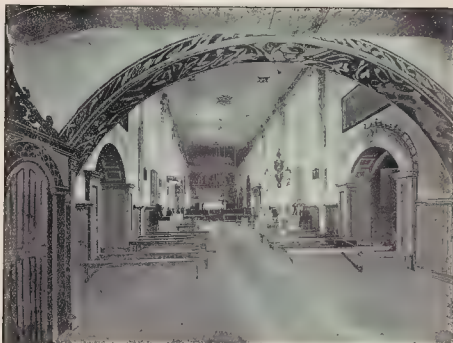
In 1789 a church 18 x 90 feet was completed, as were also other buildings, all of adobe walls and tiled roofs. Two years later a guard-house and three tool-houses were finished.

Father Antonio Paterna, the founder, died in 1793, and was succeeded by Father Estévan Tapis, who eventually succeeded Lasuen to the presidency. There were then nearly one thousand neophytes and over eight thousand cattle of all kinds.

In 1794 a second adobe church, 28 x 135 feet, was finished. It had a sacristy, 15 x 25 feet, and a brick portico in front. The same year a granary and a spinnery were built. The next year a grand corridor with a tile roof and brick pillars were added on the side next to the presidio, and another corridor was added to the spinnery, besides four large rooms for the friars.



VIEW OF THE GARDENS



INTERIOR OF THE MISSION.

Several more rooms were afterwards built for granaries, store-rooms and offices. In 1799 nineteen adobe houses, each 12 x 9 feet, neatly plastered and whitewashed and tiled, were built in a row for residences of the neophytes, and thirty-one more of the same size and style were built the next year, and the three remaining sides of the grand square were thus completed. These rows all had corridors with brick pillars.

Sixty neophytes were engaged in weaving, and others were taught carpentering and tanning. It was indeed a busy mission, although it did not—except in the erection of new buildings—excel San Gabriel. The five years from 1801-05 witnessed the erection of nearly fifty dwellings for the neophytes, until there were two hundred and thirty-four of these structures. They were enclosed on three sides by an adobe



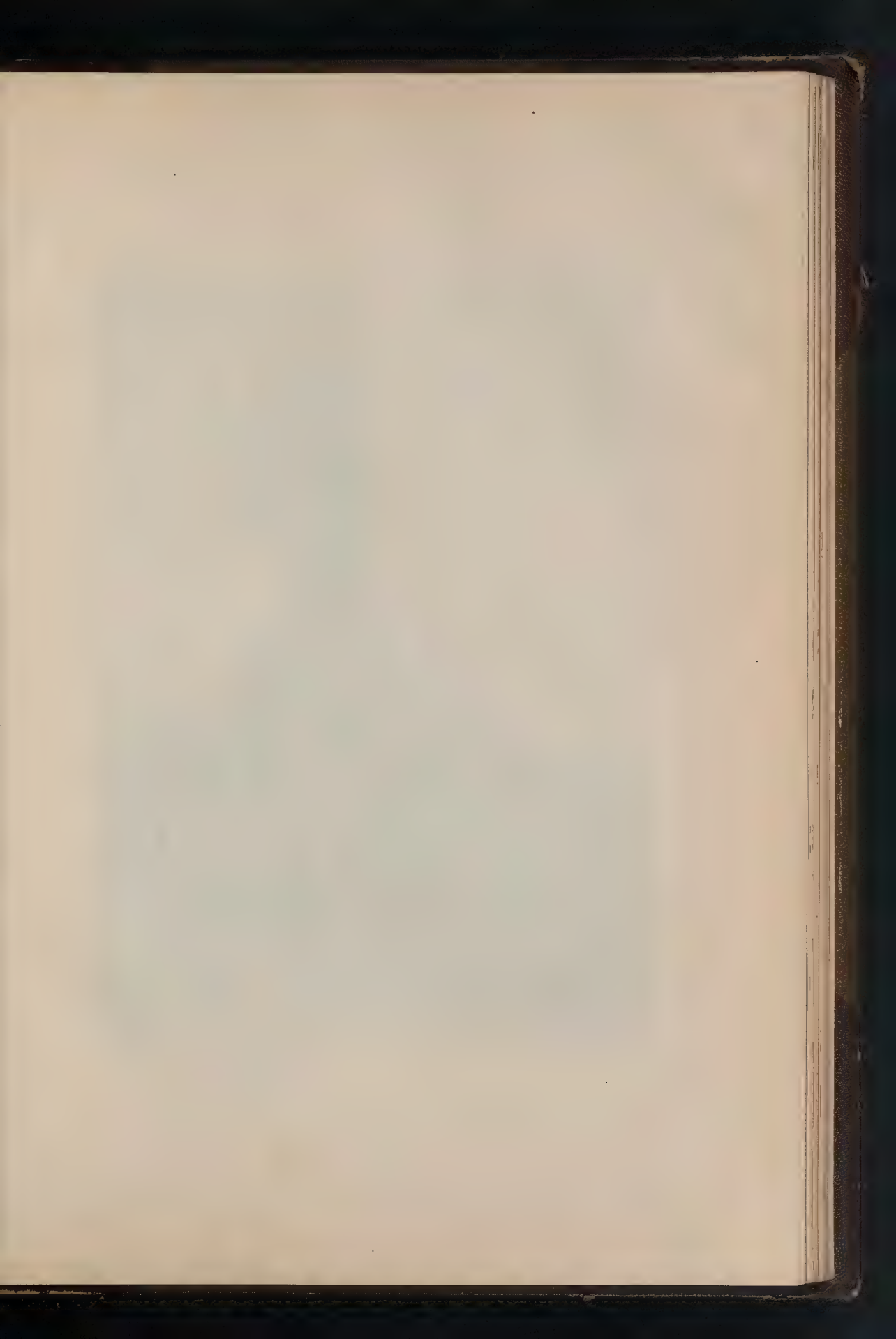
LOOKING EAST FROM THE MISSION.

In 1815 was commenced the present grand structure—the great stone church. The stone-work was completed in one year. The pine timbers were brought from Santa Cruz island, off the channel, by Captain Wilcox of the American ship *Traveler*, about twenty years before Dana was there. The new church was consecrated September 10, 1820, by solemn and imposing ceremonies. Governor Sola stood as sponsor. Large crowds of white and red people were present. The military gave an exhibition drill, and the celebration wound up with a grand banquet in the evening. While the mission prospered in its increasing herds and products its neophytes decreased. In 1834 there fell the blow of secularization, but in 1842 it was conceded to Bishop Garcia Diego, the first episcopal officer of California, for his capital. In 1845 the estates were rented to Nicholas A. Den and Daniel Hill for \$1,200 per annum. The mission has always remained in the hands of the Catholic Church, and is one of the best preserved buildings on the coast. From 1786 to 1834 the total number of Indians baptized was 5,676; married, 1,524; deaths, 4,046; total products: 152,797 bushels of wheat; 24,733 bushels of barley; 19,084 bushels of corn. At one time it had 5,200 cattle and 11,066 sheep.

wall. There were also built a tannery, a residence for the mayor domo, three large warehouses, and several other buildings, 18 x 60 feet, divided into many apartments, all plastered and furnished with a corridor.

A branch mission at San Miguel, six miles away, was the scene of many substantial improvements. In 1801 a pulmonary epidemic proved fatal to a large number of natives. They saw that their new religion was powerless to stay the pestilence, and they turned in their thoughts to their old and neglected god Chupu. Pleased with their remembrance, he appeared in a trance to one of the old prophets. The medicine man said that Chupu had ordered the death of all neophytes unless they brought him offerings and washed their faces in a certain water. Within an hour the revelation was made known, and the Indians hastened with offerings of beads and grain to the prophet's house and renounced Christianity. The movement spread secretly among all the Indian villages along the channel, for Chupu had forbidden its disclosure under penalty of death. Fortunately the epidemic subsided, and Chupu was abandoned for Mary, and the secret was discovered. The mission reached the zenith of its prosperity in the year 1803, when it had seventeen hundred and ninety-two neophytes; after that date the Indians decreased, gradually at first, but rapidly after 1821.

B. Stephens.







INTERIOR OF THE PRESENT CHURCH.

THE FIRST CHURCH, BOSTON, MASSACHUSETTS.

BOSTON was settled in 1630 by English Puritans. They first established themselves at Charlestown under the leadership of Governor Winthrop, but removed from there to the other side of the Charles river to secure better water from springs and brooks. Much of this peninsula was then owned by the Rev. William Blackstone, a clergyman of the English Church, who had built himself a house and was engaged in farming, and who seems to have shown very friendly feelings towards the colonists at first, courteously inviting them to come over the river to secure the spring water they failed to find in Charlestown. Soon, however his religious views and theirs proved to be irreconcilable, and he expressed himself willing to sell his property to them so that he might move farther on. They paid him £30 for the land on which much of the great city now stands, a small sum compared with the millions of dollars at which the same land is rated to-day! The Indian name for the peninsula was Mushauwomuk, which has been contracted into Shawmut. Winthrop and his associates for a while called it Trinountaine, shortened into Tremont, because of its three hills, later on known as Beacon, Copp's and Fort Hills.

The name Boston was given it because some of the settlers, notably the Rev. John Cotton, came from the old town of Boston, England. Mr. Cotton had been the rector of St. Botolph's Church in old Boston, but had resigned on account of his holding views at variance with those required by the Church of England. He was induced to come here by letters received from Winthrop. He became the assistant to the Rev. John Wilson, the pastor of the Puritan congregation, and for nearly twenty years wielded a great influence in all the affairs of the colony, both secular and religious. We can scarcely understand how strong was the influence of the Puritan ministers in colonial affairs until we remember that the effort of the colonists was to establish here a kind of theocracy which would reproduce some of the features of the ancient Jewish Church. But beside this, such men as Wilson, Cotton, Mather and others like them would, by the very force of their talents and accomplishments, impress themselves upon any community. Cotton was a cultivated scholar. His literary attainments were of the highest order, and his labors were abundant in every useful direction.

The congregation whom Wilson and he served was made up of those who had put themselves in a position of decided hostility to many things in the English Church. They were not willing at first to regard themselves as separatists, but simply as separating from what they deemed its corruptions. They would not use set forms in prayer. They ceased to recite the Lord's Prayer because by some at home it had been used superstitiously. They would not permit their ministers to wear the white surplice. They would not kneel about the altar, lest some should think they worshipped the bread and the wine. They had no funeral prayers, but carried the dead in silence to the burial. They took the performance of marriages from their ministers and made that one of the



*Y^{rs} heartily in the Lord
J Cotton*

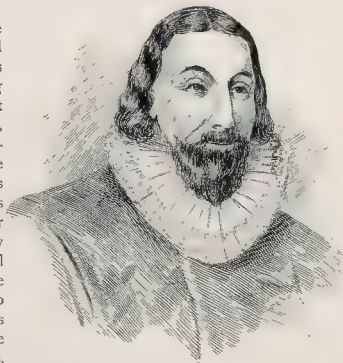
New World was enjoying the liberty to worship God according to the dictates of his own conscience. If others were not satisfied by it, or attracted by it, and if much has become repellent since—we must always bear in mind that the Puritan came here to voluntarily impose these austerities upon himself. If the type of character developed was not joyous and genial, it was certainly heroic, and has left its traces in those strong virtues which have characterized New England.

In this fashion, and by these men, Boston was begun. The later history of the place, and the numerous ways by which the influence of its people touched our colonial life and prepared the way for the Revolution, as well as the part which Boston has taken in all our later history, would occupy volumes. No brief sketch can even hint at the many ways in which the Puritans, their descendants and successors have moulded the life and affairs of the American nation. Would there, indeed, have been an American nation had there been no Puritan colony on the Massachusetts Bay? And could the United States have ever attained the prosperity in which we now rejoice had not the Puritan contributed his courage and integrity to its upbuilding?

There are but few reminders in modern Boston of the Puritanism of colonial days, for no place in the land has changed so greatly in its material aspects and in its social and religious features. The old town has almost gone. The straightening and widening of streets, the removal of old landmarks, the great fires, the extension of wharves, the filling in of the back bay, and the opening of new territory for business and for building—are fast changing the once quaint seaport city. Some of the changes enhance its beauty, but the charm of antiquity lingers now over only a few places, such as Christ Church, King's Chapel, the Old State House, Faneuil Hall, the Old Corner Book Store, and the Old South. Here and there a few narrow or twisted alley-ways, used as short-cuts between principal thoroughfares, remind the stranger of an older day when the chain and rod of the civil engineer were not often called into requisition in laying out streets. It is not easy for one who sees the crowds hurrying through the streets, especially in the middle of the day, when there is a jam of drays, carts and street cars, to fancy the green fields and shaded ways that stretched along

prerogatives of the magistrates. They would allow no instruments of music, nothing but the human voice, at their services. They forbade the keeping of the church's fasts and feasts, and ceased to use the title "saints" to designate departed worthies. Their modes of worship are thus described: "The Lord's Day began at sunset of Saturday. Through its hours no one was permitted to leave or to enter the town, the gates on the 'Neck' being shut, and the north ferry watched, while throughout the country travelling was strictly prohibited. Nor was it allowed even in the hottest days of summer to take the air on the common, or on the wharves adjacent to the houses, while fine and imprisonment awaited those who, meeting in the street and conversing there, did not disperse at the first notice."

The religious services on Sunday began with solemn prayer by the minister, lasting about fifteen minutes. Then his assistant, the teacher, read and expounded a chapter from the Bible. A psalm was next sung, after which followed the sermon, lasting it may be for an hour or two. Another prayer closed the morning exercises. After a brief interval the congregation met for the second service, with about the same outline as for the morning, except that baptisms and church business were added, making the second service even longer than the first. To the visitor who came to the colony for business or out of curiosity there was but little that was attractive or interesting, but to the Puritan who entered into these observances with the heart they were full of comfort. The Puritan was strict in his worship as he was in his home and his life. He had left his home for this, and here in the



JOHN WINTHROP

beyond Tremont street, even in the time of people now living. The changes in population are as great as are the changes in the appearance of the city, for whereas Boston was once a peculiarly American place, now its foreign-born population exceeds all others.

Nothing, however, is so marked in the life of this old Puritan colony as the change which has taken place in its religious views. In colonial days Quakers, Baptists and others were sent off with a reminder that their return was not desired. The Church of England gained a foothold only after repeated efforts, and held it through struggles and courage. Boston seemed to be intrenched in the intense Calvinism of its founders, but first came the King's Chapel change to Unitarianism. Then followed the establishment of other sects, and finally there burst forth that great movement led at different stages of its progress by Channing and Parker and others, and known usually as "The Liberal Movement."

The year 1815 is memorable as marking the time when the struggle between Orthodoxy and the Liberal movement became clearly defined, and which led eventually to the separation of the Congregational churches of New England into Orthodox and Unitarian. There had been collisions before 1815, and on all sides the forces were preparing for the struggle. Preachers and writers began now to oppose the dogmas which had made up hitherto a part of the Puritan faith. In some cases pastors and congregations went solidly over to Unitarianism. In other cases there were contentions, divisions and lawsuits. The old First Church, under Dr. Frothingham, did not take an active part in the controversy, while strongly sympathizing with what was called the Liberal side. This sympathy with Unitarianism, however, landed it out of the old Puritan fold, and it is to-day a Unitarian parish. The building in which its congregation now worships would hardly be a greater surprise to those who came to Shawmut in 1630—if they could revisit Boston—than would be the religious beliefs held by their descendants.

Geo W Shinn



WHIPPING A QUAKER AT THE TAIL OF A CART.

ST. JOHN'S CHURCH, RICHMOND, VIRGINIA.



COMMUNION SERVICE.

reigning king of England. Once more, it was sometimes called The Church on Richmond Hill, because it was the site of Colonel Byrd's new town of Richmond, which was established by act of Assembly in 1743, at which time Colonel Byrd had a warehouse near the present site of the Exchange Hotel.

Thus it will be seen that all the different names of this old church have their warrant and their meaning in history. The name St. John's does not appear upon the vestry-book until 1829. The initiatory steps towards building this church were taken by the vestry December 24, 1739, when the Rev. Wm. Smith, the historian, was the minister. The site fixed was on the Brook road, on the south side of Bacon's Branch, and a contract was made with Colonel Richard Randolph to build it for £317.10s. to be paid by the sale of 20,000 pounds of tobacco annually till the whole sum was settled. The church was to be sixty feet long and twenty-five broad, with fourteen feet pitch. On December 12, 1740, Colonel Byrd offered to give two of his best lots, if they would have it at Richmond, and also give any pine timber they might need and wood for burning bricks. He urged as an argument the number of people living below who would pay their devotions there, but would not care to go up higher.

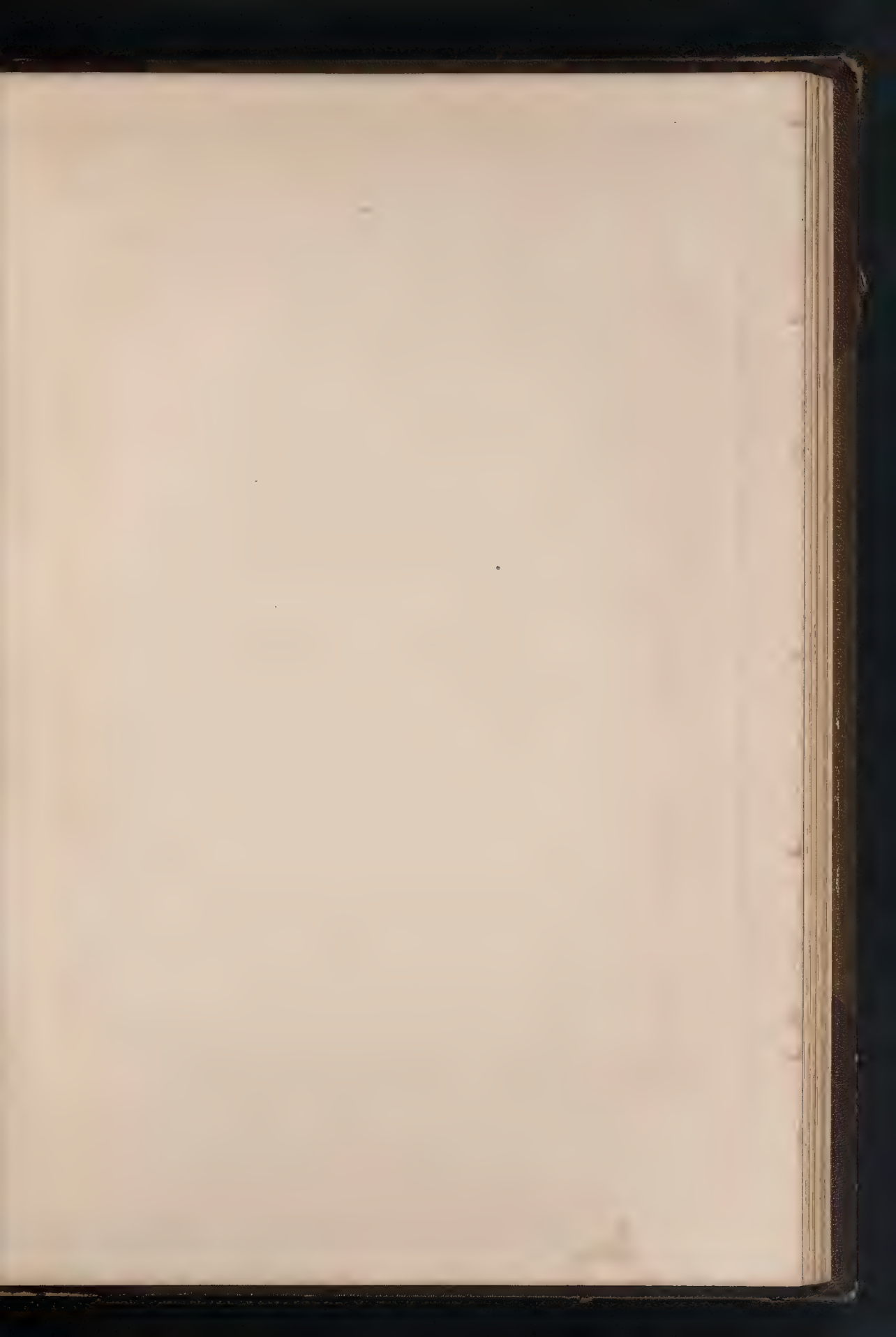
The question was taken between the two sites, and "Indian Town at Richmond" was chosen. It was the custom of the time for some rich planter to contract for the building of churches, because he had command of labor and material, from which it has been erroneously supposed that these gentlemen were carpenters. Colonel Richard Randolph of Curles was the son of Richard of Turkey Island, the first of the family in Virginia, and he was the grandfather of John Randolph of Roanoke. He married Jane, daughter of John Bolling of Cobbs, who was the grandson of Powhatan. The Randolphs owned thousands of acres of the best land

THE church familiarly known as Old St. John's was first called The Upper Church to distinguish it from The Mother Church below at Curles' Neck, near what is now known as Dutch Gap. Sometimes it is called in the vestry-book Henrico Church, from the name of the parish and county, which were developed from the town of Henrico or Henricopolis, founded by Sir Thomas Dale in 1611, and which was the site of the great university. This university, being endowed with thousands of acres of rich James river bottom land, gave promise of brilliant success, which was nipped in the bud in a single night by the dreadful Indian massacre of 1622, which would have annihilated the colony but for the warning given by a converted Indian. Again, it was called the Church on Indian Hill, because it was near Powhatan, the seat of the Indian emperor of that name, since well known as the seat of the Mayo family, so many generations of whom are buried in its cemetery as attested by tombstones and epitaphs still extant.

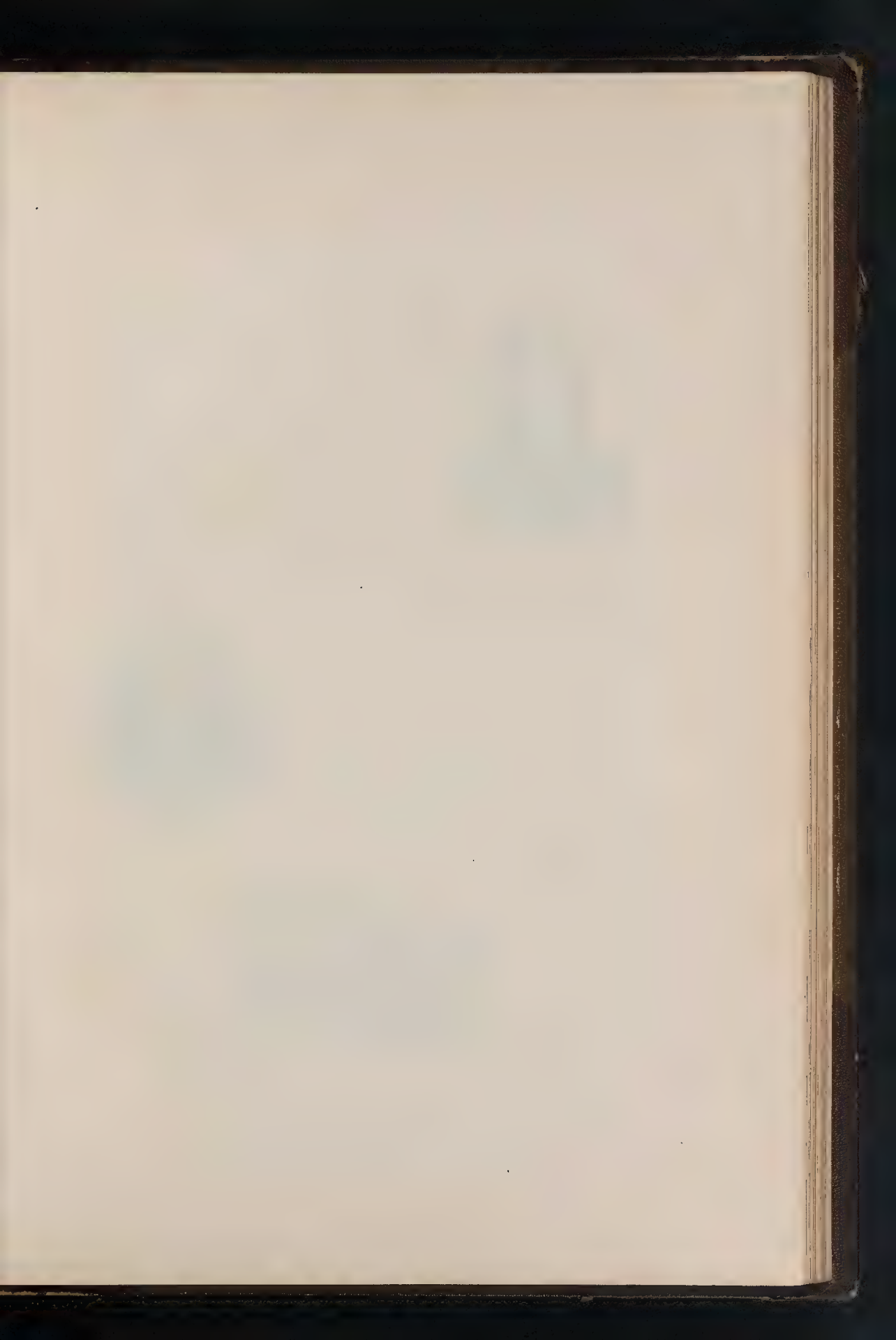
When Captain John Smith and Captain Newport ascended the river in search of a passage to the Pacific Ocean they were arrested by the falls, where they raised a cross and inscribed "Jacobus Rex" upon it, and in a fit of loyalty, but with wretched taste, changed the name of the river from Powhatan to James river, in honor of the



PATRICK HENRY.—After the original portrait by Sally.







on James river, and were leading men in church and state and society. Their seats were Turkey Island, Curles, Varina, Chatsworth, Wilton, Dungeness, Tuckahoe and Brems, etc. Some of them were always in the vestry of the parish.

The church is of wood and in the form of the letter T, with a handsome tower. In 1772 it was resolved to make an addition, fifty feet long and the same width as the present church, to the north side, with gallery on both sides and at one end, with proper windows above and below. The wing of the church has been enlarged, and is 45 by 38 feet. In the original addition there was but one aisle; there are now two. The belfry was an open one. In 1857 some repairs were made to the church and steeple, and in 1866 the present spire took the place of the old one. The original gallery still remains in the western end. The pulpit now occupies a central position in the southern side of the church. There is a cellar beneath the original church in which some prominent persons were buried; among them, it is said, was the old Rector, Rev. Dr. Buchanan. In 1826 Dr. John Adams presented to the church the marble font which had belonged to Curles, the Mother Church.

The churchyard, filling a square, is furrowed with graves, embowered in fine trees and historic with tombs and monuments. Some of the sills of the old church have been removed, and the weather-boarding and roof renewed, but the antique pulpit and the sounding-board, which reflected the voices of the old pastors, the communion table and chancel remain as they were in the beginning. The old bell calls to prayer in tones as sweet as when it first waked the echoes of the neighboring hills. The communion plate of 1756 is still in use. St. John's is also rich in political reminiscences. It was the scene of the Convention of 1775, when Patrick Henry startled the Convention and the country with the thrilling exclamation: "Give me liberty or give me death!"

Mr. R. A. Brock deserves special honor for what he has done for the preservation and illustration of the old records of this church. Many men famous in history have been active in this church: among them may be mentioned Edmund Randolph, Secretary of State under George Washington, and Edmund Pendleton, who presided at the Convention held in this church during which Patrick Henry made his famous address. Chief-Justice John Marshall, Presidents James Madison and James Monroe, and George Mason, author of the Bill of Rights, were communicants and officers of the church. The Wythe family was also represented among its worshippers.

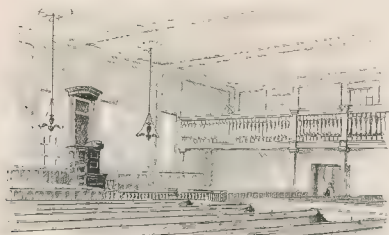


JUDGE EDMUND PENDLETON.



EDMUND RANDOLPH

P. Slaughter



THE ORIGINAL INTERIOR OF ST. JOHN'S

THE OLD MEETING HOUSE, CONCORD, MASSACHUSETTS.

IT is hard for the visitor to this quiet town to realize that here is where one of the most important events in the Revolution took place—that here

*"The embattled farmers stood,
And fired the shot heard round the world."*

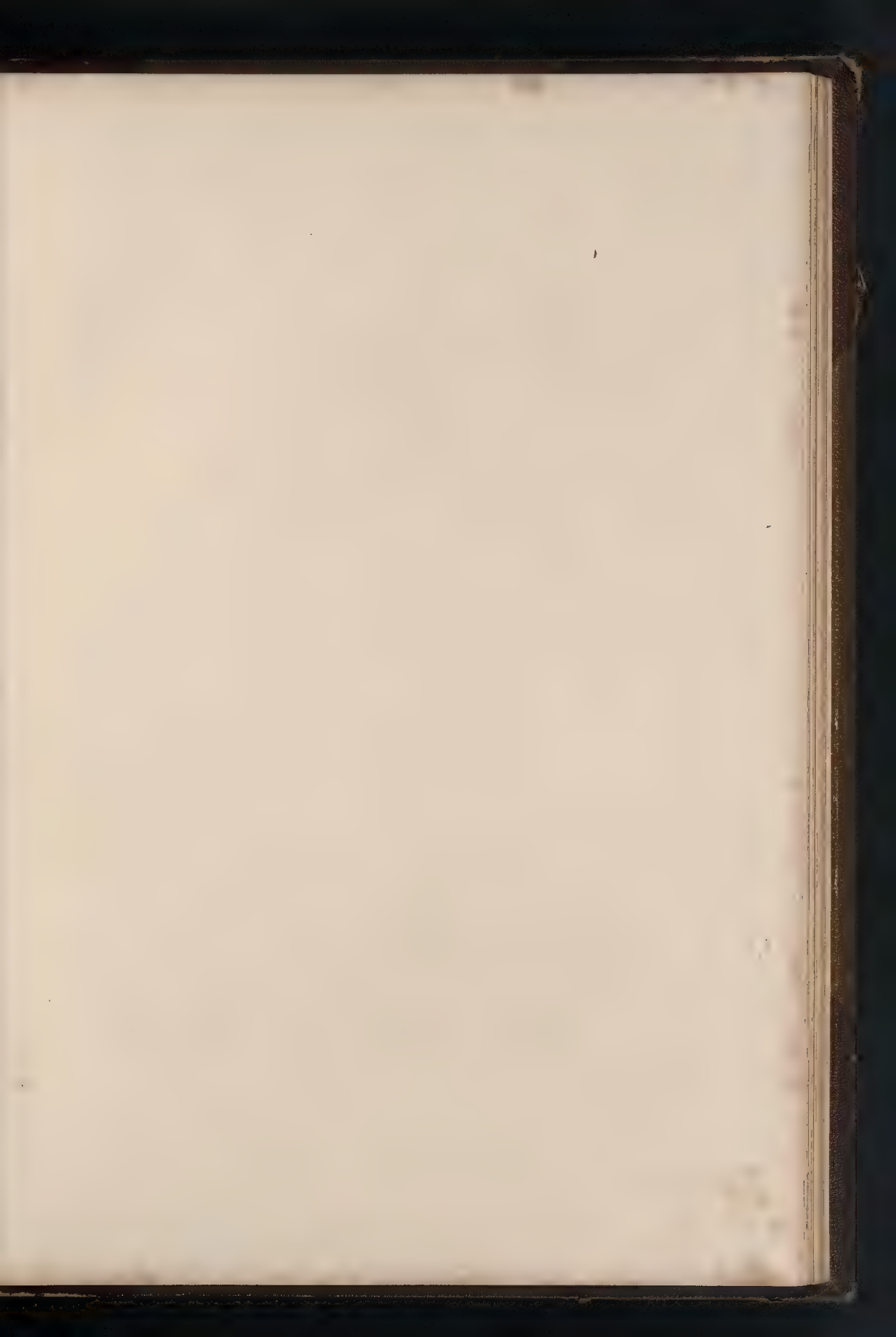
The town is now most tranquil. Girdled by low hills and looking out upon broad green meadows, and upon a winding river fringed with bushes, it is the abode of peace and not the battle town. But more than a century ago stirring events took place here. Says the old Concord minister, the Rev. William Emerson, grandfather of Ralph Waldo Emerson, writing in his diary under date of April 19, 1775: "Between one and two o'clock we were alarmed by the ringing of the bell, and upon examining found that the troops to the number of 800 had stolen their march from Boston in boats and barges from the bottom of the Common over to a point in Cambridge. This intelligence was brought to us first by Dr. Samuel Prescott, who narrowly escaped the guard that were sent before on horses purposely to prevent all posts and messengers from giving us timely information. He, by the help of a very fleet horse, crossing several walls and fences, arrived at Concord at the time aforementioned, when several posts were immediately dispatched that, returning, confirmed the account of the regulars' arrival at Lexington, and that they were on the way to Concord."



JOHN HANCOCK.

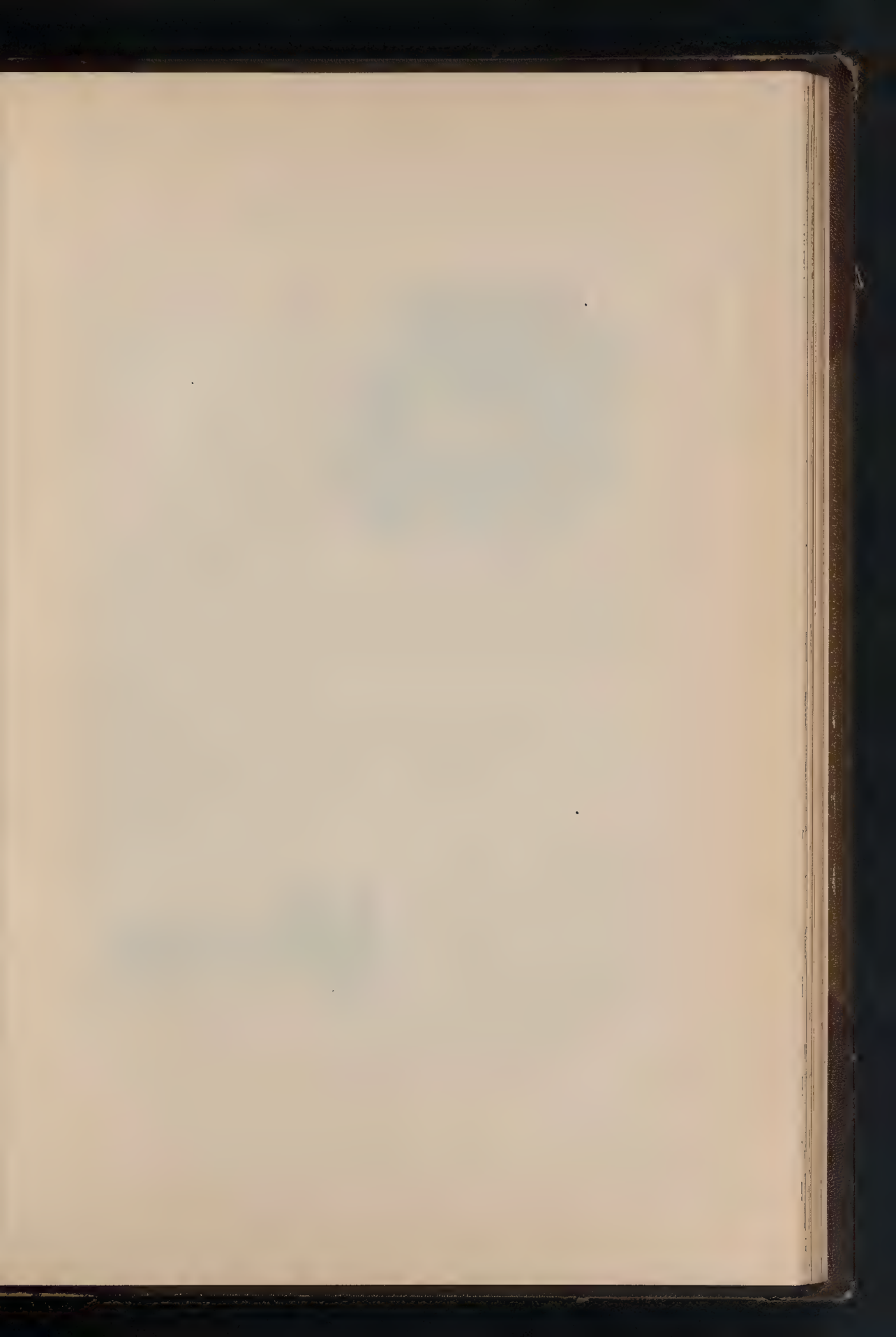
This old minister was an eye-witness of the great events that followed. It was probably about three o'clock before the town thoroughly comprehended its danger; then came hurry, confusion and alarm. Every available man and team must be impressed to carry away the military stores and ammunition which the Committee of Safety had stored here, and which the British troops were now coming to confiscate and to destroy. All these goods, gathered together with such trouble, must be hidden in barns under the hay or in the woods, or elsewhere, to save them from the destroying hands of the British, for without firearms and equipments the plans of the patriots for further resistance to the tyranny of the oppressor would be hopeless. One good woman when she heard that the regulars were coming thought they would not scruple to destroy only the military stores, but whatever else they might lay their hands upon. So she rushed into the old meeting house as the bell rang out its alarm, gathered up the communion plate, carried it to the cellar of her house and hid it there in the barrel of soft soap. Many of the women and children betook themselves to the woods in terror, for they had heard much of the wrath of the troopers. The firing of guns and the beating of drums were the signals for the Minute Men and the members of the old volunteer military companies to prepare their arms and equipments for immediate service.

It was, however, some four hours from the first alarm before the British came. The village green, around the meeting house, was the place of assembly. A little after sunrise 200 men, variously equipped, had come together, most of them from Concord, some from Acton and some from Lincoln. They sent a guard a mile or so out of town to report the coming of the British as soon as they appeared. The main portion of the 200 was stationed on the ridge opposite the meeting house. When they found how numerous the coming troops were they obeyed the orders of Colonel Barrett, who assumed command, and fell back over the bridge to Ponkawtasset Hill, which overlooked the village, there to await rein forcements, which were on the road from all the towns around. The British troops put a strong guard at both bridges over the river, and the main body began their search for the hidden stores. Some cannon wheels were found and fire was set to them. The smoke ascending was seen by the Concord militia on the hill who,





THE PRISONERS OF THE DEBT



supposing that the torch had been applied to their homes, insisted upon being led into action. Finally Major Buttrick was ordered to lead a force down to the bridge, with strict orders, however, not to fire a gun unless they were first fired upon. Marching down to the bridge they were received by a volley from the British muskets and some of the patriots fell. Then rang out the order: "Fire, fellow-soldiers; for God's sake, fire!"

The British at first retreated, but, being reinforced, again held the bridge. The rest of the story of that day is well nigh incredible. Irresolution and timidity seem to have entered the British counsels. They marched and countermarched, and finally about noon concluded to go back to Boston. Their movements were watched. A strong detachment of Americans hurried across the fields to Merriam's Corner, a mile or so below the village, where, being joined by Billerica and Reading volunteers, they attacked the British. A half mile below, Sudbury troops joined in the

affray. On the edge of Lincoln the fight was hottest. All the way down from Concord, through Lexington, Lincoln, Wrentham, Cambridge and Charlestown, almost to the water's edge, where they had the protection of their ships of war, the British retreat was harassed by these militiamen meeting them at cross-roads, firing from fences and farm houses, and swooping down from hillsides. It is a wonder that any British soldier again reached Boston. As it was, they lost that day more men than it had cost them to capture Quebec. The results of the three great events of that day—the massacre at Lexington, the fight at Concord and the stubborn pursuit to Charlestown—led to the uprising of the American people. In a week Boston became a prison for the British, and then thick and fast followed the events which made of us a nation.

Concord is always thus associated with the Revolution, but it has a history one hundred years older than the Revolution. It has, beside, a recent history that is written in the annals of learning and literature. It was in 1635 that a band of Puritans crossed the hills which shut out the sight of the ocean and began their first settlement in the State away from tide-water. All the other settlements up to this date had been along the shores of the ocean. This at Concord was inland along the side of the river, where were the grass-grown meadows. It never became a large place. Its greatest population before the Revolution did not exceed 2000, but it was important in those early days as a shire town, where five times or so each year the law courts were held, and where, as the oppression of the mother country began to be felt, there were discussed the great questions of authority and obedience, of justice and right.

In the old meeting house on the green "the high sons of liberty," as Paul Revere called them, met to consider the grievances under which they and their fellow-colonists groaned, to deepen the love of liberty, and to strengthen the patriotism that would grow courageous enough to strike a blow for freedom. There was, of course,

much faithful religious instruction after the Puritan belief, in the old meeting house, but this building was the political as well as the religious home of the people, and much that they heard here nerved them to fire that shot which was heard round the world. Its appearance was similar to the one at Lexington. The present Unitarian building is near the same site and is built in part of the timbers of the one in which the First Provincial Congress met, October 14, 1774, of which John Hancock was President. The square building then known as Wright's Tavern, and used as an alarm post of the Provincials, is still standing. The monument at the North Bridge is built of granite.



CONCEALING THE CHURCH PLATE.



THE MANSE.

Originally the home of Rev. William Emerson, grandfather of Ralph Waldo Emerson.

Its corner-stone was laid in 1825 in the presence of sixty survivors of the battle, who listened to the eloquent words of Edward Everett as he described the great event of 1775, in which they took part. The inscription reads :

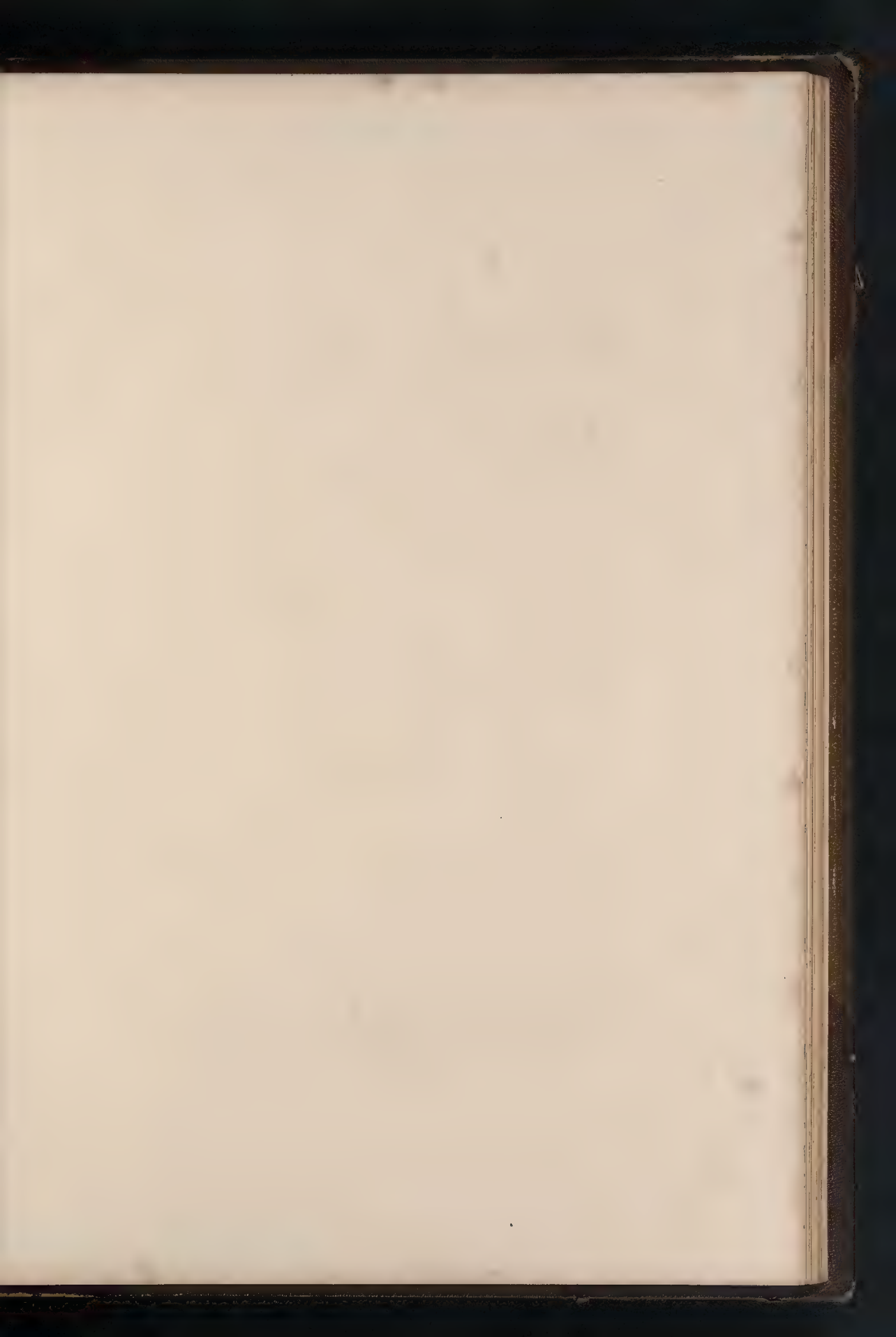
Here
On the 19th of April, 1775,
Was made the first forcible resistance to
British Aggression
On the opposite bank stood the American militia,
Here stood the invading army
And on this spot the first of the enemy fell
In the war of the Revolution,
Which gave Independence to these United States.
In gratitude to God, and in the love of Freedom,
This monument was erected,
A. D. 1836

The Concord of later days has become known all the world over through the writings of its poets, story-tellers and philosophers. Says Drake, in his "Historic Fields and Mansions of Middlesex:" "Nature knew Concord in the common-place, pastoral sense. War left the print of her bloody hand here. Man's intellect has breathed upon it and clothed it with beauty." Emerson, Hawthorne, Channing, Thoreau, the Alcotts, Dr. Harris, and others almost as well known, have spread the fame of Concord, so that nearly every reader of American literature feels that he is familiar with the place. Grant Allen, in his "Sunday in Concord," says: "I know no village of equal size anywhere in the world which combines in so high a degree so many interests—antiquarian, literary, artistic, scientific, historical, philosophic, human and natural—as the home of Emerson, Thoreau and Hawthorne."

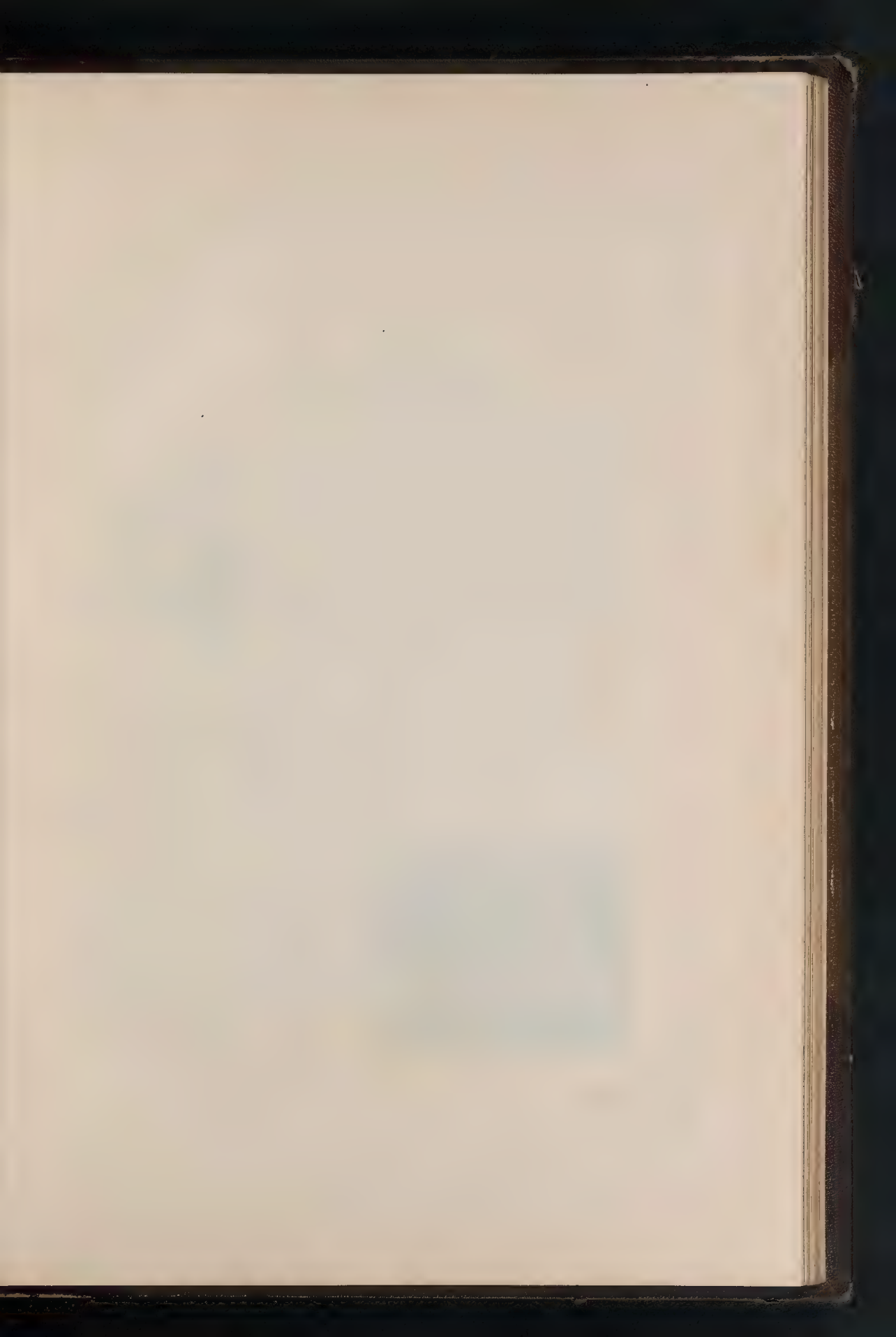
Geo W Shinn



THE FIGHT AT THE NORTH BRIDGE.







ST. PAUL'S CHURCH, NORFOLK, VIRGINIA.



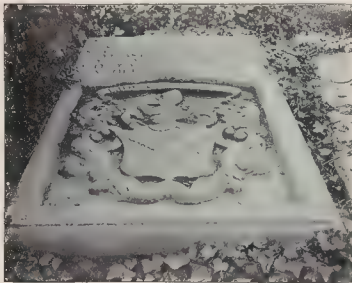
NORFOLK TOWNE, situated on the bank of the Elizabeth river, which is practically one of the estuaries of the Chesapeake bay, was not incorporated until 1705. Very early in the seventeenth century, however, the country lying between the Elizabeth and the bay, and bounded on the east by the broad Atlantic, was peopled by a sturdy English stock, who, like their countrymen in other parts of the continent, lost no time in dispossessing the Chesapeakees, the original owners, of the land and of the more fertile waters which teemed, then as now, with oysters and with fish.

One of these early settlers, Captain Adam Thorowgood, gave to the territory the name of his native county in England. The town itself was laid out in 1682, the land, fifty acres, being purchased from one Nicholas Wise, a shipbuilder in the county of Lower Norfolk. The purchase was made by Captain William Robinson and Colonel Anthony Lawson, feoffees in trust for the county, for and in consideration of ten thousand pounds of good merchantable tobacco in casks. Long before the establishment of the town the parish had been erected with its church and chapels. In 1637 one John Wilson was minister of Elizabeth River

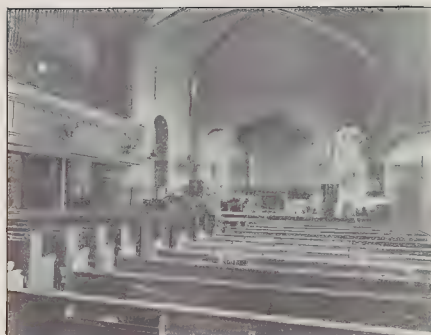
Parish. In 1682 Captain Samuel Boush gave a chalice to the Parish Church of Norfolk Towne. What was the character of the church at that time, whether it was the first or a second church, we do not know. That it was built of brick, and that it occupied the same site as the present church, is evidenced from an entry in the vestry-book of 1750, which orders that James Pasteur be allowed to have the bricks and timber of the old church to build a house on the school land. In 1725 Norfolk had become a place of considerable importance, its extensive trade with the West Indies making it what might be called in those days "no mean city."

Colonel William Byrd, in his "History of the Dividing Line," describes it as it appeared to him at that time: "Norfolk has most the air of a town of any in Virginia. There were then twenty brigantines and sloops riding at the wharves, and oftentimes they have more. It has all the advantages of situation requisite for trade and navigation. There is a secure harbour for a good number of ships of any burthen. Their river divides itself into three branches, which are all navigable. The town is so near the sea that its vessels may sail in and out in a few hours. Their trade is chiefly to the West Indies, whither they export abundance of beef, pork, flour and lumber. The worst of it is, they contribute much towards debauching the country by importing abundance of rum, which, like gin in Great Britain, breaks the constitution, vitiates the morals and ruins the industry of most of the poor people of the country. The streets are straight, and adorned with several good houses, which increase every day. The two cardinal virtues that make a place thrive, industry and frugality, are seen here in perfection; and so long as they can banish idleness and luxury the town will remain in a happy and flourishing condition." It was about this time that the good townfolk, either from a feeling that the old church was not stately enough for so growing a place, or in order by increased accommodations to counteract the evils that flowed from the over-abundance of rum, seem to have determined to erect a parish church which would be a credit to the community.

The decade between 1730 and 1740 appears to have been throughout Virginia an era of church building. In many



AN OLD TOMBSTONE IN THE CHURCHYARD.



INTERIOR OF THE CHURCH.

minority. The vestry in those days was an important body, exercising many functions which are not purely ecclesiastical. They processioned the lands of the parish to lay the rates. Each tythable person had to pay 33 pounds of tobacco, and in case of delay or non-payment the sheriff was ordered "to Make Distress and Sail." Among the assets of the parish at this time were five slaves, Davy, Soll, Ishmael, Sarah and Nell, who were hired out for sums ranging from £8.15s. for Davy to £1.10s. for Nell. The rector received for his salary 16,000 pounds of tobacco, and 4000 more for preaching at Tanner's Creek Chapel. For washing the surplice 60 pounds of tobacco were paid. The poor of the county at this time were boarded out at a yearly rate varying from 100 to 1000 pounds of tobacco.

In 1751 Captain George Whitewell, commander of His Majesty's ship "Triton," gave a silver plate "as a compliment" for his wife, Mary Whitewell, being interred in the church. In 1750 it was ordered by the vestry "that Captain Charles Cook, Captain John Shriff, Captain John Calvert and Mr. Charles Sweeny be allowed to build a gallery in the church in Norfolk, reaching from the gallery of Mr. John Taylor to the school-boys' gallery, to be theirs and their heirs' forever." In those days "the gallery" was the place of honor. On April 6, 1761, the General Assembly divided the parish into three distinct parishes, Portsmouth, St. Bride's and Elizabeth River, which last still includes Norfolk Towne and its vicinity.

With the opening of the Revolutionary war the trials of St. Paul's Church began. The town was intensely patriotic. Early in 1775 an Association of the Sons of Liberty was organized, and the Rev. Thomas Davies, rector of the church, was one of the leading spirits. In December, 1775, Lord Dunmore, the last of the royal governors, erected batteries at Great Bridge, about nine miles from Norfolk. The people in all the surrounding district rallied for the defence of their homes, and in a pitched battle defeated the British forces with a heavy loss. Dunmore, enraged by his defeat and by the refusal of the citizens of Norfolk to furnish supplies for his fleet, gave orders for the bombardment of the town. The women and children were given notice to leave, and on New Year's day, 1776, the fleet, consisting of the frigate "Liverpool," two sloops and the ship "Dunmore," opened a furious fire upon the town. Men were landed from the ships with orders to burn the stores, and the flames did their work so thoroughly that the town was laid in ashes, one house and the sacred walls of the old parish church alone remaining to mark the site of the once thriving seaport. The church still has imbedded in the south wall a 24-pound shot which was fired from the "Liverpool."

parishes second churches replaced the humbler structures which sufficed in the earlier years of the settlement. The town, by royal charter of George II., was erected into a borough in 1736, and three years later, in 1739, the present church was completed. The church, like others of the same period, is cruciform, built with solid walls of glazed brick. On the south wall the date of the erection is still seen in raised brick, and below are the initials S. B., doubtless those of Colonel Samuel Boush, the leading man of the community and senior warden of the church. In 1749 the Rev. Charles Smith was rector, and the vestry consisted of Colonel George Newton, Colonel William Crafford, Colonel Samuel Boush, Captain William Hodges, Captain Willis Wilson, Jr., Mr. Charles Sweeny and Captain James Ivy. It will be seen from this list that at this early date the American partiality for titles already existed, Mr. Sweeny being in a hopeless

At a Vestry held Oct. 12, 1749

Present

The Reverend Mr. Charles Smith, Coll^d Geo. Newton,
Coll^d Wm. Crafford, Coll^d Sam. Boush, Cap^t
Wm. Hodges, Cap^t Willis Wilson, Jr., Mr. Ivy,
Sweeny, Capt. James Ivy, two other men being waiting
to occupy the place of Mr. John Taylor & Capt. John Taylor,
The first attention being appointed Capt. John Taylor, &
Mr. Sam. Boush to succeed them who having accepted of
the office, after having taken the Oath of Allegiance & the Oath
of Supremacy, the Oath of the Obedience & the Oath of the
Loyalty, the Oath of the Obedience & the Oath of the Loyalty,
Capt. Willis Wilson & Capt. John Taylor, Church Wardens,
the former asking last year of the latter in the room of Mr.
Charles Sweeny having died with who having taken the Oath
of a Church Wardens proceeded on business which was to
examine the Vest. against the church of Elizabeth River
which on examination is found to be due to the particular
Persons as follows

THE FIRST PAGE OF THE OLD VESTRY-BOOK

There

The rebuilding of the town was a work of difficulty, but in 1785 we find the old church restored and reoccupied, the Rev. Walker Maury being the rector. Towards the close of the century a dispute arose as to the possession of the church between two rival parsons, Mr. Whitehead and Mr. Bland. The latter was one of the survivals of the horse-racing and hard-drinking clergymen, who did so much to bring reproach upon the church. His boots and spurs, made ready for the fox hunt, could be seen under his gown. He had the grace, however, to tell his flock "to do as he told them, and not as he did." The rival claimants occupied the pulpit alternately morning and evening, until at last Mr. Whitehead, doubtless, in the interests of peace, retired from the contest and left Parson Bland in undisputed possession.

A few years afterwards the church fell into decay, being abandoned by its congregation and occupied for a while by the colored Baptists. In 1832, however, it was repaired and consecrated by Bishop Moore and entered upon a new era of prosperity. Since that time, St. Paul's has had many vicissitudes, but it stands still, with its ivied walls, surrounded by the tombs of its dead, a link between the present and the past, a monument to the faith of our forefathers, and yet a centre of Christian activity and a stronghold in the battle of to-day.



THE CANNON BALL IN THE WALL.

OLD ST. PAUL'S.

1739—1892.

Sunshine and cloud, and wintry winds and snows,
And breezes warm with hawthorn breath and rose,
And wealth of green and boughs of elms all bare,
Like yearning arms outstretched in ceaseless prayer.

And nights of gloom—and silent nights when falls
The sheen of moon on ivied graves and walls—
Yet still the church, thro' all the shifting year,
Thro' restless time, abides unchanging here.

In days when those who sleep beneath the trees
Still called it home beyond the surging seas,
When King and Church alike held equal sway,
God's House was here—and here it stands to-day!

In days of clanging war, when shot and shell
And fire were poured—as though the gates of hell
Prevailed—yet still her battered walls uprose
In supplication mute against her foes.

And dreary days when all was waste and bare
And birds their shelter made the House of Prayer,
And days of joy when once again were heard
The sacred strain, the reassuring Word;

And many quiet, peaceful days and calm,
Unbroken like the bent of chanted psalm,
And pallid days when pestilence was rife,
And, once again, the days of war and strife!

And so, thro' all the change and chance of years,
Thro' peace and war, and joys and hopes and fears,
God's House has been a welcome port of rest
To wand'ring souls and souls with care opprest.

Confessions low and words that bring release
The very walls have heard, and words of peace
And pleading words of prayer, and songs of praise
And benedictions—through the passing days.

And mothers here have brought their babes to Christ,
And faithful lovers made their holy tryst
And pledged their troth—and weary sinners here
Have laid their burden down and all their fear,

And here the blessed Christ, in grace divine,
Has cheered with Bread of Life and Sacred Wine
The lowly souls who loved and knew Him best—
And here the dead were brought and laid to rest!

In other lands the stately fanes arise
With sculptured walls and towers that woo the skies,
And jewelled shrines, and pure majestic dome
And fretted aisles long drawn—but this is home!

So keep it, Lord, thro' changing years, a place
Where souls may come and meet Thee face to face—
And bring us, Christ, at last, in tender love,
Thro' storm and cloud to cloudless skies above!

Maury J. Tucker

MISSION SAN LUIS REY, CALIFORNIA.

FATHER JUNIPERO SERRA, the renowned pioneer missionary of California, having died in 1784, was succeeded as President of the Upper California Missions by Father Firmin Francisco Lasuen, of San Diego. Founding missions at convenient distances apart along the coast between San Diego and San Francisco was the order of the day. President Lasuen, with appropriate ceremonies, established a mission at the site of the Indian village of Tacayme, forty-five miles northwest of San Diego, on June 13, 1798. The site is four miles from the Pacific Ocean, in a fertile valley containing 20,000 acres. He named the mission San Luis Rey (the king) to distinguish it from the mission of San Luis Obispo (the bishop). This St. Louis was the King of France—1229-1270—who established the inquisition at Toulouse and annihilated the dissenting sect of Albigenses; he was canonized by Pope Boniface VIII.

A large number of Indians witnessed the founding, and, before the ceremonies had been concluded, they brought fifty-four of their children for baptism. It was a day of great encouragement for the missionaries. President Lasuen left Father Antonio Peyri and Father Santiago as resident ministers, and a squad of soldiers for the mission guard. The Indians were more rapidly Christianized here than at any other mission. The first week Father Peyri baptized seventy-seven children and had twenty-three catechumens under instruction.

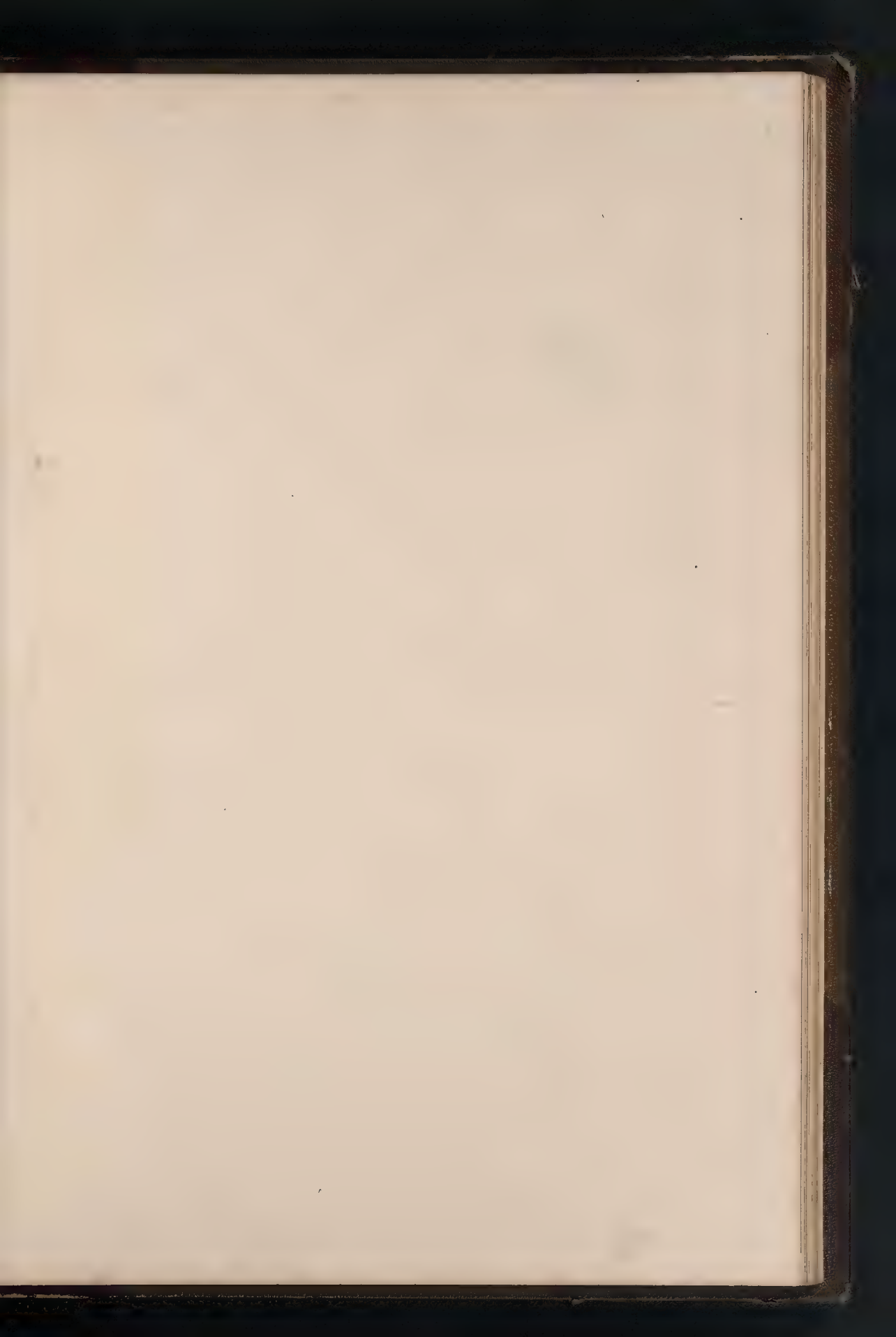
Father Peyri at once began preparations for the erection of the mission buildings, which were completed within the next five years, and were the largest and most extensive of any mission in Upper California. In two weeks he had 6000 adobes made, and the work of building the mission and converting the Indians went right along without any trouble whatever. By the end of 1800 there were 337 neophytes, 617 horses and cattle, and 1600 sheep, and that year they had harvested over 2000 bushels of wheat, barley and maize.

In 1810 there were 1519 neophytes; in fact, so rapidly did the converts increase that, in 1816, the branch mission of San Antonio was established at the Indian village of Pala, about fifteen miles to the northeast, and in two years the resident priest there had baptized over one thousand Indians. The main mission attained its maximum of population in 1826, when it numbered 2869. The amount of construction work done at this mission was enormous, as is shown by the ruins that exist to-day, and it was all done by the patient, unpaid labor of the Indians.

The main building is 80 x 180 feet; its auditorium is 75 x 100 feet, with 60 feet to the ceiling; it has a tiled roof, clay floor and a board ceiling, nine doors and eighteen windows, with four adjoining rooms. Its exterior is imposing. The court-yard contains some four acres. Surrounding this amphitheatre were seats to accommodate ten thousand persons at a time, at an elevation of fifteen feet, so that the olive-colored señoritas could securely look on while the fierce Spanish bulls and giant grizzlies were engaged in their sanguinary conflicts. A portion of the old barracks and granaries still survives the storms of ninety winters.

Some twenty acres are surrounded by adobe walls, and the olive trees, the century plants and the tall palms seem to be sentinels left alone to guard the place. Timbers in the mission twenty inches square and more than twenty-five feet long, if they could, would tell the story of how they were cut and squared on Palomar mountain, twenty-eight miles away, placed on the shoulders of neophytes, who were informed that the timbers would be









desecrated if they touched the ground; and how the Indians groaned under the load before they reached the next relay, five miles away, and thus "worked out their salvation with fear and trembling." On the west side of the mission building is a court-yard containing four acres, surrounded by two walls ten feet apart and each four feet thick. The outer wall is twenty feet high; the inner one fifteen. They were plastered and highly ornamented. Fifteen feet from the ground, on the level of the inner wall, a solid floor connected the two walls, on which seats were erected, one above another, extending from the interior wall to the top of the outer wall inclosing this amphitheatre. Ten acres of olive trees on the north are enclosed by an adobe wall two feet thick and six feet high. A number of the old trees survive, and their annual fruit crop yields a fine quality of oil. An irrigating ditch, two miles long, was also dug by the Indians.

The memorable flight of Father Peyri constitutes the principal romance and legend of the mission. On the 10th of January, 1832, he was sixty-three years old, having been born in Spain the year that Father Serra came to Upper California. For thirty-three full years he had lived at San Luis Rey and Pala. One of the results of Mexican independence, acquired in 1821, was an effort to expel all the Spaniards from Upper California, and Peyri, with other missionaries, in order to remain, had with their lips taken the oath of allegiance to the republic, but at heart remained loyal to the king. The question of secularization was approaching its culmination, and, with his loyalty and old age, he evidently did not care to endure any further troubles. His resolution to leave the country

probably came from reflections like these on his birthday. Governor Victoria had been deposed by a revolution the previous December, and he determined to leave the country with him. An American vessel, the "Pocahontas," was even then lying at San Diego awaiting Victoria's departure for Mazatlan. His decision was quickly made. Taking some three thousand dollars, he concealed them in kegs of olives and sent them aboard the vessel. Then going out of the mission in the night he knelt on the hill near by and prayed for it as his last act, and then hastened away. Morning dawned and the neophytes, missing him, suspected the truth. Over five hundred of them mounted their mustangs, and galloping fifty miles to La Playa, on San Diego Bay, to prevent his going, arrived just in time to see the "Pocahontas" spread her sails. Nothing daunted, several jumped into the water and started to swim to the ship. Standing on the deck, Father Peyri gave them all his blessing. Two of them succeeded in reaching the vessel, and Father Peyri took them with him to Rome and they were placed in the Propaganda College. Father Peyri died at Rome, about 1835, after having bitterly regretted that he had left California. One of the neophytes soon after Peyri's death returned to San Luis Rey.

The mission was secularized in 1834, and Pio Pico, afterwards governor, was the administrator. The priests, before August, had slaughtered over 25,000 cattle on their various ranchos and sold the hides and tallow. The buildings and orchards were neglected. Small pox broke out among the Indians and thousands died, and only a remnant was left. Salvadea, of San Gabriel mission fame, was here until 1845. In 1840 it was visited by Duflot de Morfias, a French traveller and artist, who made an oil painting of it and gave the mission great fame on his return home.

Some priests remained here all the time, and in 1846 Governor Stephen W. Kearny recognized their rights; but here, as well as at the other missions, the attempt at secularization had wrought irreparable mischief, and it has since been used only as a place of worship.



LOOKING INTO THE COURT-YARD.



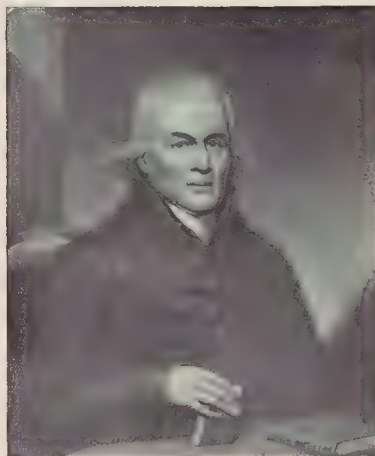
GRAVEYARD OF THE MISSION.

By Stephens.

ST. GEORGE'S METHODIST EPISCOPAL CHURCH, PHILADELPHIA, PA.

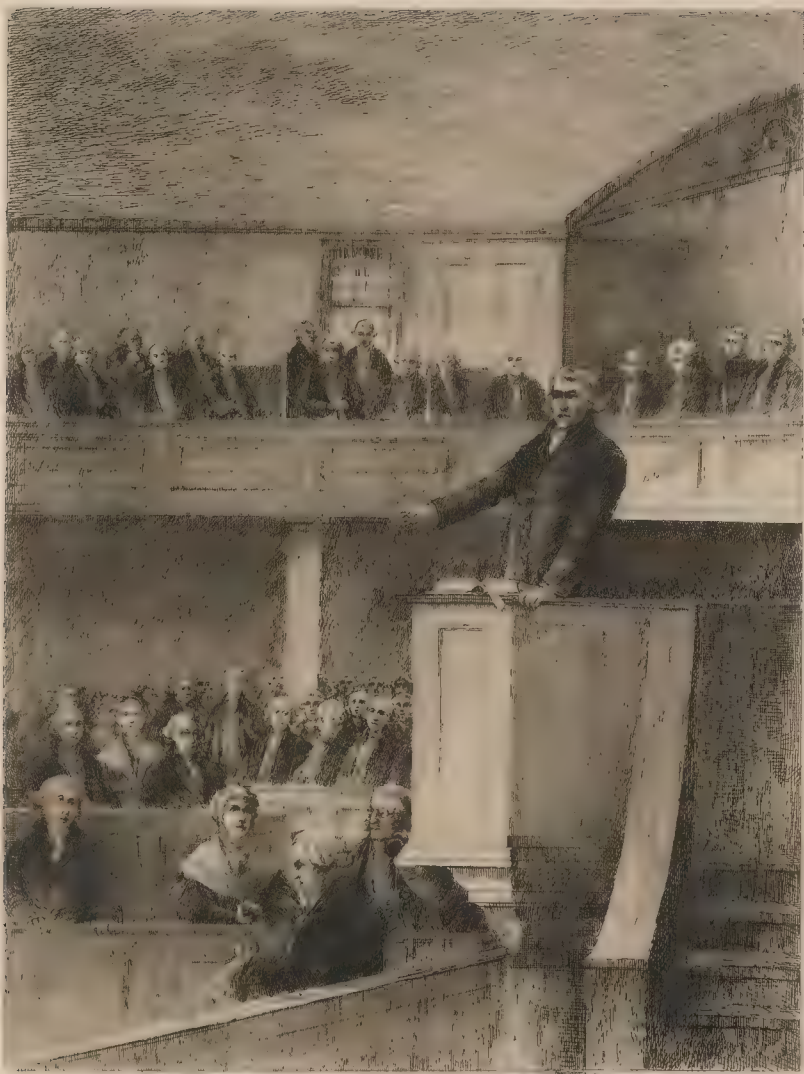
THIS venerable edifice is bound to the Methodist public by the strongest ties of reverence and love. It may be truly called the cradle of Philadelphia Methodism. Methodism owes its origin in the city of Philadelphia to a Captain Webb, of the British army, who, being a local preacher, held services in an old sail-loft on Dock street. In the year 1767 he organized the first class-meeting, consisting of seven members—James Emerson and wife, Miles Pennington and wife, Robert Fitzgerald and wife, and John Hood. Of this class James Emerson was appointed the leader. Soon after, others being added, the sail-loft was given up and the little band removed to Loxley's court, Arch street, below Fourth.

At a Conference held in Leeds, England, August, 1769, it was resolved to send help to the cause of Methodism in America. In response to the question, "Who will go?" Richard Boardman and Joseph Pilmoor volunteered, and fifty pounds were contributed for the general work, and twenty pounds allowed the two preachers for their expenses. They landed at Gloucester Point, October 21, 1769. Mr. Pilmoor writes: "When we had rested a little while, Mr. Boardman and I walked up to the city of Philadelphia, where we were kindly entertained by Captain Sparkes and his wife. Having no knowledge of any society in Philadelphia, we had resolved to hasten forward to New York as soon as possible, but God had work for us that we knew not of. As we were walking along one of the streets, a man who had been in a society in England and had seen Mr. Boardman there, met us and challenged him. He informed us that they had heard that two preachers had arrived, and he was then out seeking them. He took us home with him, and in a little while Captain Webb, who had been in the city some days, came to us and gave us a hearty welcome to America." On the 23d Mr. Boardman went to New York, but Mr. Pilmoor remained, preaching first on the State House steps, at another time to attentive thousands from the platform of the race-course on the Common, now Franklin Square, and, in fact, whenever and wherever opportunity offered.



BISHOP FRANCIS ASBURY.

On November 23, 1769, Mr. Pilmoor met the society to consult about getting a more convenient location to preach in. The place they had in Loxley's court would not contain half of the people who wished to hear the word, and the winter was approaching, so that they could not stand without. It was resolved to buy the large shell of a church built by a German congregation on Fourth street and left unfinished for want of money. Owing to their inability to pay their creditors for work already done the church had been seized and sold by the sheriff. It brought only seven hundred pounds at public auction, though it had cost over two thousand pounds. The purchaser was a young man not altogether of sound mind, whose father, not relishing the bargain, rather than prove his son's mental unsoundness, was willing to sell it again at a loss. Thus, providentially, it fell into the hands of the Methodist society. In this way the present building became the first Methodist church in Philadelphia, and the oldest now standing in the United States, or perhaps in the world, for the corner-stone of City Road Chapel, London, was not laid until April 1, 1777, and John Street Church, New York, is comparatively a modern edifice. It was not, however, until the 14th of June, 1770, that the property was conveyed by deed to Miles Pennington for six hundred and fifty pounds, Pennsylvania currency, and on the 11th of September, 1770, the said Miles Pennington, tallow chandler, by deed conveyed the church to Richard Boardman, Joseph Pilmoor, Thomas Webb, Edward Evans,



For a long while the church was a plain, unfinished building, without floors, and when the British took possession of Philadelphia, in 1777, after the battle of the Brandywine, they dispossessed the Methodists of St. George's, making it a riding school for their cavalry, but permitting the Society to use the Baptist church in La Grange Place, on Second street, below Arch. When the army left Philadelphia, the Methodists reassembled in their own edifice and re-organized the scattered remnants of their Society. Though, and the pulpit was a square box on the north side, and more comely seats were introduced, and the organ in the centre of the east end.

Contra		6	17
1764	Transit forward	4	17 6
20 Oct	to a Share for	2	2
20 Oct	to a Share of three & 600 from Nayak	7	6
	to 1000 shares sent Welling for	1	2 8
	to 1000	1	2 8
600	to for William's Travelling Expenses	2	6

A circular stone plaque, likely a commemorative marker, set into a dark, textured ground. The plaque is light-colored and features Latin text in a serif font. The text is arranged in five lines, reading from top to bottom: "DIESE", "HOCH DEUTSCHE", "REFORMIRTE", "GEORG KIRCHE", and "WARD GEBAUET". The final line, "MDCCLXIII", is in a larger font and indicates the year 1763. There is a small, dark, irregular mark on the right side of the plaque, possibly a remnant of a coat of arms or a weathered area.

DATE STONE

The building stood as described until 1837, when, under the ministry of Rev. Charles Pitman, great alterations were made in the interior, the principal improvement being the basement story, thus increasing the church facilities and presenting the structure as we have it to-day. Thus the fathers contended with their difficulties until the comfortable church arrangements of the present were secured. The old house stands with wonderful and glorious memories of the past, an honor to the fathers and a credit to Methodism even in this day of brownstone and marble cathedrals. St. George's Church has sent out colonies in different directions to gather in the population as it was spreading north and west. In 1790 the Ebenezer Church was opened on Second street below Catharine. This was the first swarm that went out from the old hive.

[illegible]

A CURIOUS PAGE FROM THE OLD RECORDS.

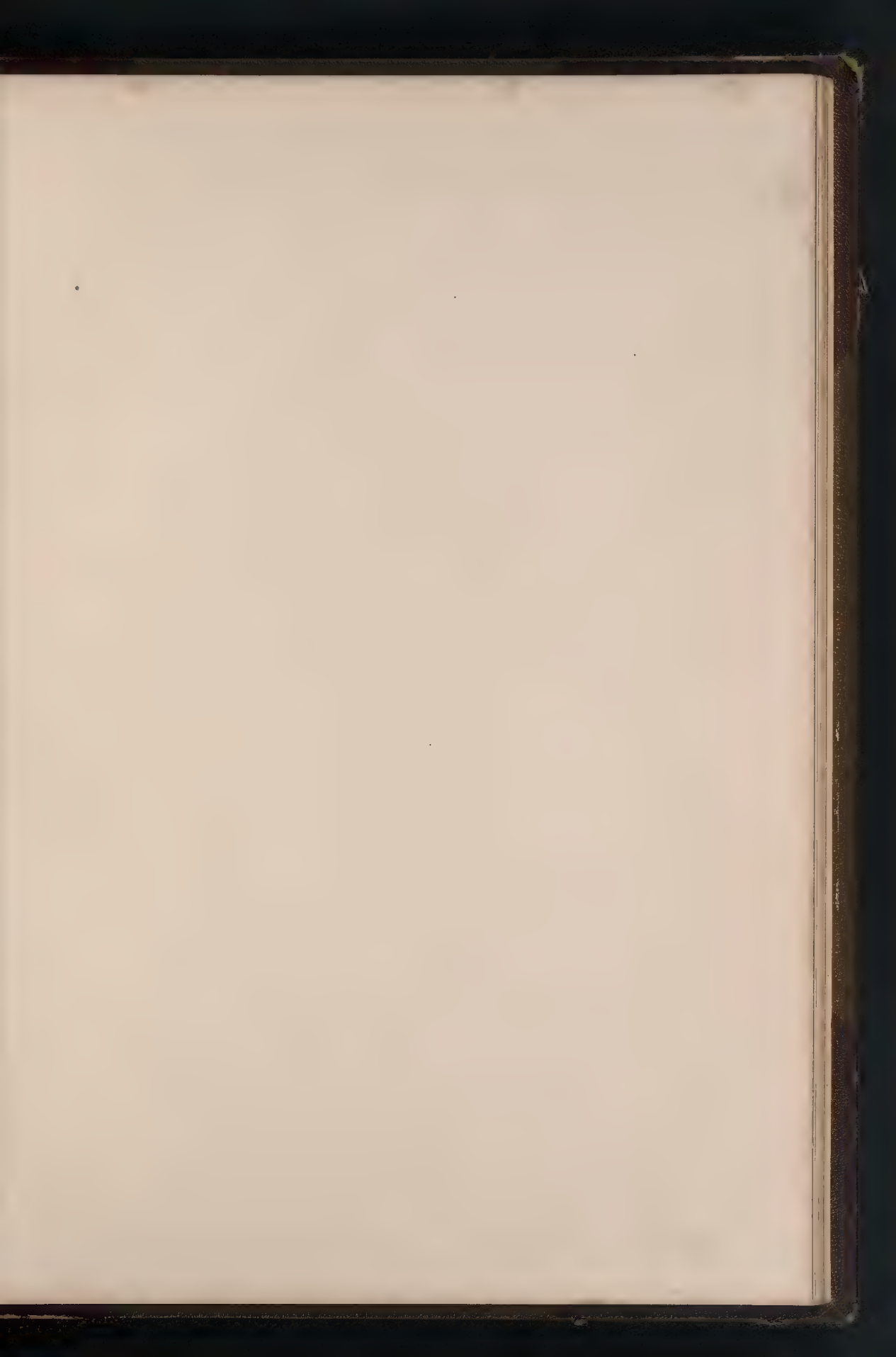
That swarm has moved into a larger hive and has sent out other companies to build. In 1796 Zoar Church was built up-town for the use of the colored brethren. In 1804 the Kensington Church was erected and called at first the Old Brick. St. John's is a swarm from St. George's, and was built in 1816 on St. John street. The congregation moved to their present location in 1850. Salem, in the southwestern part of the city, was commenced about 1818, and Nazareth arose from a prayer meeting held near Thirteenth and Vine streets about 1814. Its congregation occupied a wooden building in Perry street, south of Vine street, for a number of years, but took a new location in 1827, and still another a few years ago, uniting with the Central Church under the name of the Thirteenth Street Church. Asbury Church, West Philadelphia, was started about 1829. Fifth Street Church was purchased and occupied in 1832. About 1833 St. Paul's, Wharton Street, Second Street, and Scott Churches were instituted. Union Church, or the Academy, as it was called, also went out from St. George's. The Mariners' Bethel was commenced by some of the brethren who were greatly interested in the sailors. Rev. George G. Cookman, at that time in charge of St. George's, preached the initiatory sermon of this enterprise, its first pastor being appointed in 1834. The Western Church was opened in 1834, and Front Street Church in 1841. It is also due to St. George's to say that Bethel Church was erected for the colored people in 1794. It was under the care of St. George's for a time and then became an independent church, with Richard Allen, who was afterwards ordained Bishop, as the preacher.



INTERIOR OF THE CHURCH.

The old church may well be called the Mother of Methodism. St. George's has been the centre of great revivals under the labors of the noble men who have filled her pulpit, and many have gone out from her to preach the Gospel. During the war of the Rebellion she sent many of her sons to fight for the Union. Scores of her young men who had thronged her galleries volunteered under the flag, many of whom returned no more to church or home. Twice did the old church send \$1000.00 in money to be expended for the benefit of the boys in blue. Through the organization of churches, by colonies going out from St. George's, but especially by the encroachments of business and the consequent removal of the population, this grand old charge has not the membership and congregation it once had. Nevertheless, it is still a vigorous church with about two hundred and fifty members, over three hundred names of scholars on her Sunday-school roll, well attended services, and a Christian Endeavor Society of nearly a hundred members. On the 27th of November, 1894, it will be one hundred and twenty-five years old.

Geo. W. F. Graff







ST. JOHN'S CHURCH, HAMPTON, VIRGINIA.



THE POCAHONTAS MEMORIAL WINDOW.

AS the prominent features of this publication are artistic pictures of the old churches, there is but little space for historical criticism, but the pictures, to be intelligible, must be set in historical frames. Nearly all historians since Burke have assumed that the town of Hampton is on the site of the Indian village of Kecoughtan (variously spelt). And yet Captain John Smith, in his minute description of the village in his "True Relation," and on his map, places it on the eastern side of South Hampton, the original name of the river, now called Hampton, whereas the town of Hampton is on the western side of the river. Hugh Jones tells us that "Kiquotan" was settled by the white man in 1610. John Rolfe describes it in 1616 as having twenty inhabitants, with Mr. Mease as their minister. In 1619 Wm. Tucker and Wm. Capp represented it in the House of Burgesses and petitioned the Assembly to "change the savage name Kiccowtan." Thereafter the name disappears from legal documents, but was sometimes used in common speech. It was called "Elizabeth City" in land grants and laws, as could be proved if there was space for citing authorities. Out of Elizabeth City (town) was developed Elizabeth City county, as was James City county from James (city) Town.

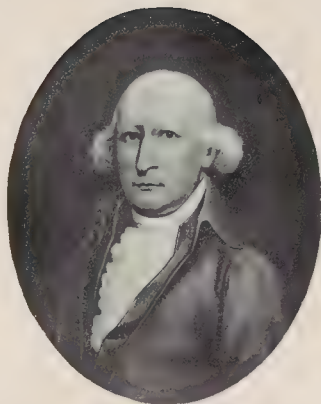
Hampton was founded by act of Assembly in 1680, on the western side of the river. This act was suspended and re-enacted in 1691; several dwellings and warehouses had been built since 1680. This act was suspended and re-enacted in 1705, and the date of the legal existence of Hampton is thus fixed, but there is no indication of a church in the place. There probably was one at the Pembroke farm, where are the tombs in black marble to Admiral Neville (1697), of Thos. Curle (1700), of Peter Heyman, Esq., (1700), and of the Reverend Mr. Andrew Thompson, a former Rector of the parish (1719). Kiccowtan, as it was still popularly called, was the more prominent place. The will-book, in the

clerk's office, shows that a Mr. Baker was buried in 1667 in the new church at Kichotan and a Mr. Brough in the old church at Kichotan. Bishop Meade, supposing with Burke that Hampton and Kichotan were the same, naturally inferred that the new church at Kichotan was the present old church at Hampton. But the new church at Kichotan was in use after Hampton was founded. Before me is the diary of G. Keith, a missionary of the Propagation Society, who, with his colleague, Talbot, visited his daughter in 1703 or 1704. "Mrs. Walker, at Kichotan by James River." He speaks of preaching repeatedly at Kichatan Church, as he spells it, and of hearing Commissary Blair preach there. He also speaks of Talbot's preaching at Yorktown, and of himself as preaching at "Hampton Church in Virginia," by which was doubtless meant Hampton Parish in York county, which, with York, was merged into the present York-Hampton Parish.

The foregoing clears the way for a document (transcribed for me by Mr. Jacob Heffelfinger of St. John's Church) from the records of Elizabeth City county, which fixes the age of the present church beyond question. "At a Court held Jan. 17, 1727: Present, Jacob Walker, Joshua Curle, Jas. Wallace, Wilson Cary (Justices), Mr. Jacob Walker & Mr. John Lowry are appointed to lay off and value an acre & a half of land at the upper end of Queen St. for the building the Church thereon. It is



THE GRAVE OF ADMIRAL NEVILLE.



COLONEL WILSON-MILES CARY, OF CEELY'S, VIRGINIA.
(A Vestryman of the Church, and son of Wilson Cary.)

house." The church was repaired, and in December, 1827, Bishop Moore consecrated it and it was named in its old age St. John's. Once more, in the late war, it was reduced to ruins and has risen again.

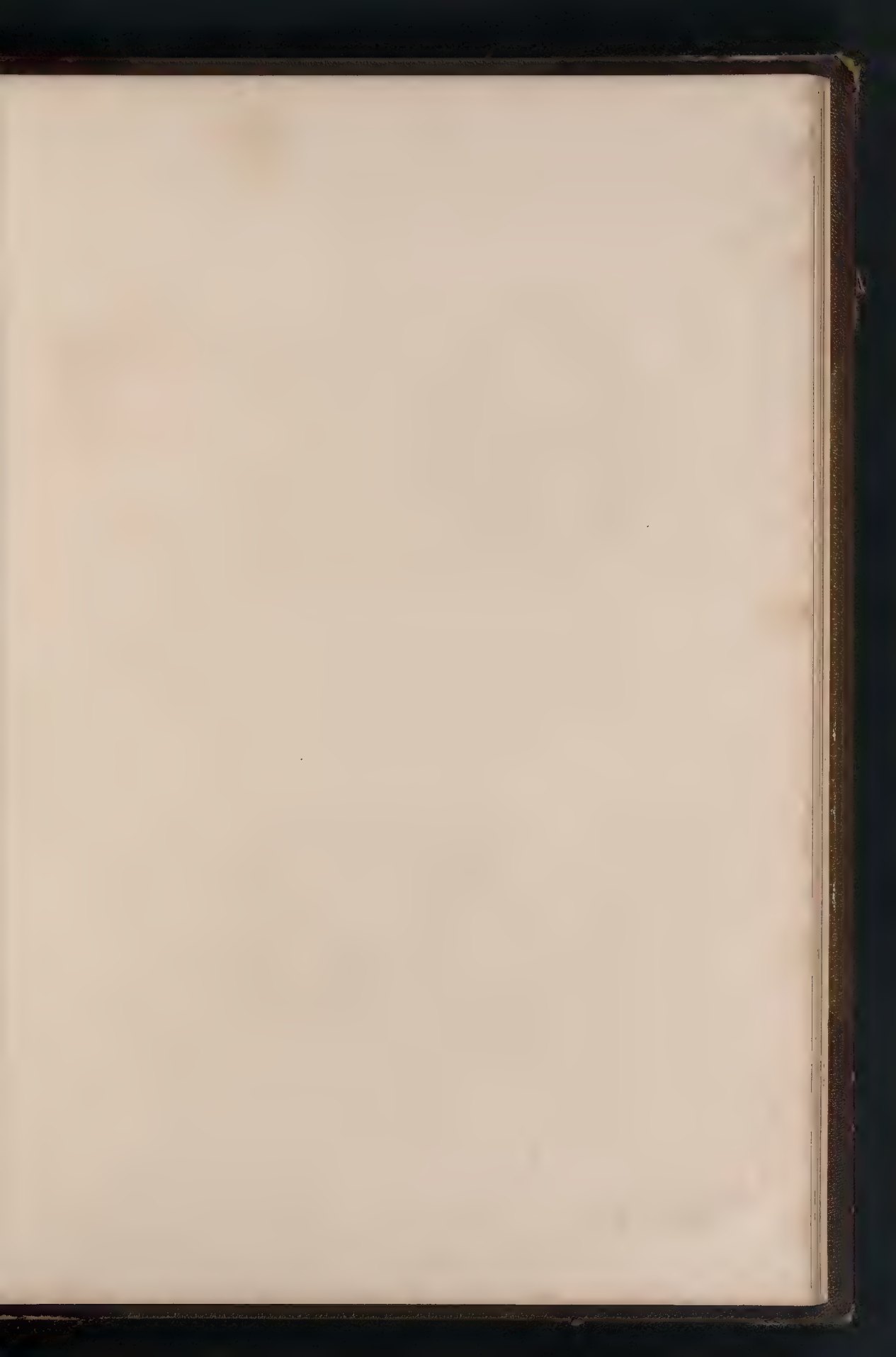
There are several pieces of old communion plate to whose history there has hitherto been no clue. One of these is a large cup inscribed, "The Communion Cup for St. Mary's Church in Smith's Hundred, Virginia." My interpretation of this is as follows: In 1618 a Mrs. Mary Robinson devised £200 to found a church in Virginia, and some one sent a communion service for the church founded by Mrs. Mary Robinson. My conjecture is that the church founded by Mrs. Robinson was called "St. Mary's," in her honor, and that this is the cup sent to that church. Whether this is so or not, it is probably the oldest church plate we have, as Smith's Hundred, above Hampton, which was represented in 1619, had its name changed and disappeared from history. There is also a large paten, inscribed, "The gifte of D. C. A. to M. H. P.," the last letters standing, perhaps, for "Martin's Hundred Parish," and if so, are of like antiquity.

P. Slaughter

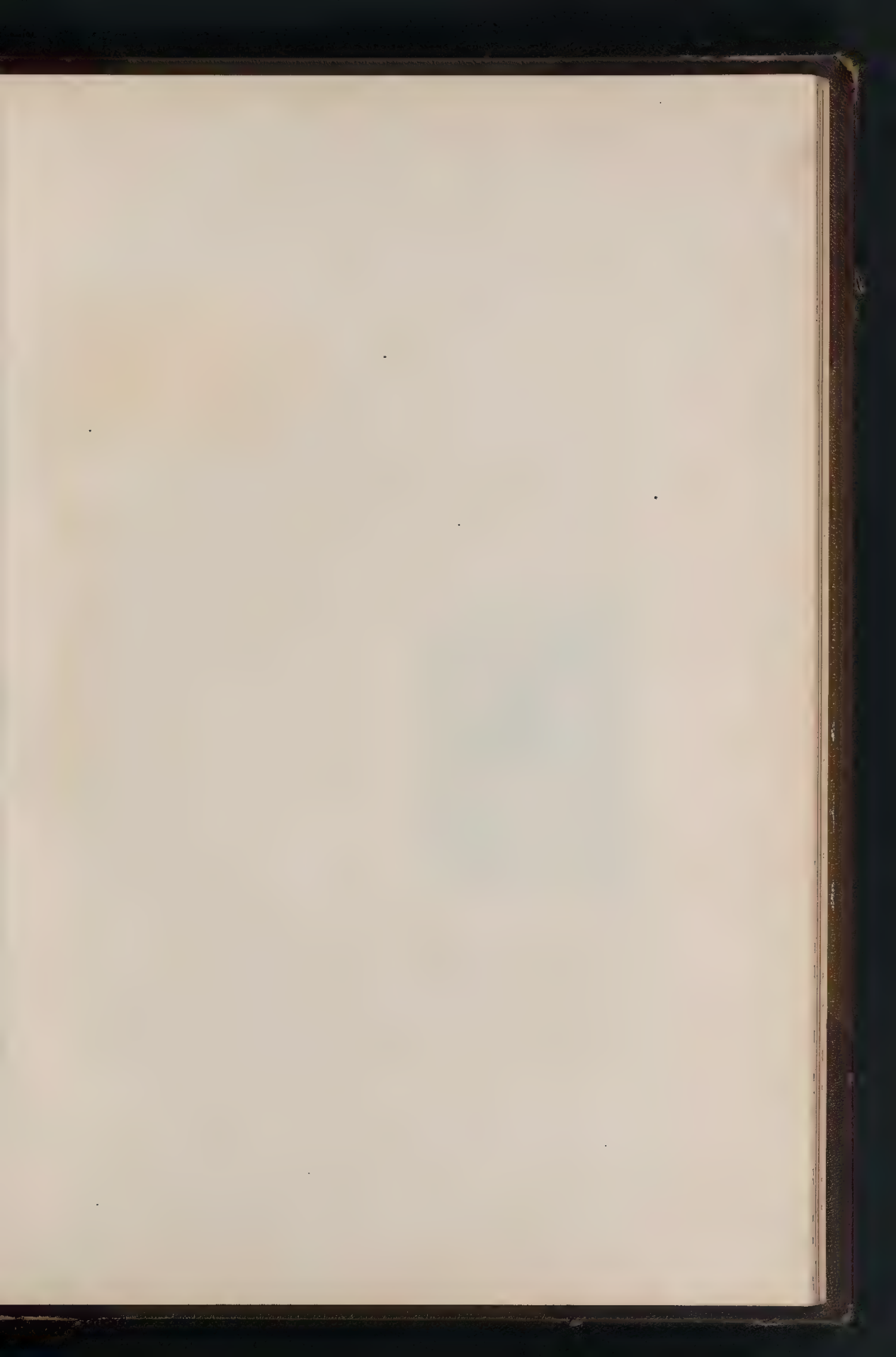
* These lands belonged to what is now known as the Symmas-Eaton School Fund, founded originally in 1642 '43 and in 1659. Despite the losses incurred during the civil war, ten thousand dollars of this fund still remain intact, and from its proceeds three public free school-houses have been built, and are now in daily use, while the teachers are in part paid by the income from the same fund. This is probably the first free school fund founded in America.—J. H.



THE ANCIENT COMMUNION SERVICE.







ST. MICHAEL'S EVANGELICAL LUTHERAN CHURCH, PHILADELPHIA, PA.

UNTIL the year 1871 there might have been seen at the northeast corner of Fifth street and Appletree alley, a small thoroughfare north of Arch street, in Philadelphia, a quaint brick building; it had a curious hip-roof, and two small porches or vestibules on the north and south sides reaching to the roof, which gave the structure a somewhat cruciform shape. Adjoining this building, and extending north to Cherry street, was a well-filled graveyard; the whole enclosed by a high brick wall, pierced by an iron-studded gateway on Fifth street, opposite the main entrance of the building. This sacred structure was known as the Evangelical Lutheran St. Michaelis Church, and proved a veritable mother of churches, all of the Lutheran churches in Philadelphia being an outgrowth from this parent stem. To trace its history, we must go back to the arrival of Rev. Heinrich Melchior Muhlenberg in Philadelphia, November 25, 1742. To so low a state had Lutheranism then fallen that, in answer to his inquiry about a church and congregation, he was told that there was neither in Philadelphia. So the pastor set out for New Hanover, then in the upper part of Philadelphia county, where an organized congregation existed. During the next week, however, he returned to the city, and on the following Sunday, December 5, 1742, preached his first sermon to the few Lutherans in the city in a loft over a joiner shop on Arch street, above Fifth (then in the outskirts of the town), which had been secured jointly by the Lutherans and Reformed for religious worship alternately on Sundays.

At the start great difficulties arose when Muhlenberg attempted to hold regular services. However, the matter was eventually overcome and regular German Lutheran services were held on alternate Sunday mornings in the Arch street carpenter shop, while the Swedish Church, Gloria Dei, was secured for occasional afternoon services; the latter privilege, however, was but of short duration, and it was not long before the few Lutheran families who had flocked around Muhlenberg and formed the nucleus of a congregation were confronted with the alternative of building a church for themselves or disbanding their organization. How many families composed this congregation is not known, but they did not number a hundred souls all told, nor could they muster more than seven suitable men to fill the eight offices of the congregation; still they were not dismayed and resolved to procure a lot and erect a church. To stimulate the congregation, the pastor, on January 23, 1743, preached a special sermon, after which he placed the subscription list upon the improvised altar. £120 currency were pledged, and this was a large sum for persons who were all poor and many in needy circumstances. Earnest efforts were at once made to secure the ground and increase the subscription list, and as the price of city lots had advanced to so high a figure, for a time the members almost despaired of achieving their object with their limited means.

It was not until the 12th of March following that the lot on Fifth street, above Arch street, between Cherry and Appletree alleys, was secured. Preparations for building were made without delay, and on Tuesday, April 5, 1743, the foundation-stone was laid by Rev. Muhlenberg, assisted by the Swedish pastor in charge of Gloria Dei. To push the building to completion money was needed to pay the mechanics. This not being forthcoming, an effort was made to borrow the necessary funds, and this proved no easy matter, as the congregation had neither credit nor property. In this strait an appeal was made to several prominent churchmen in the city, which resulted in some £700 currency being loaned to the church by Hon. William Allen, Dr. Kearsley, Thomas Lawrence, Esq., and a Mr. Ross. As security, four of the members, viz., Bernhard Herman, Johann Heinrich Keppeler, Johann David Seckle and Heinrich Müller—all honor to their memory—gave their bodies as a pledge for both principal and interest.



PASTOR JOHANN FRIEDRICH SCHMIDT. (From an old drawing.)

On Sunday, November 20, 1743, the first service was held within the walls. The church was seventy feet long, forty-five feet wide, and thirty-six feet high to the peak of the roof. The walls were pierced for twenty-eight windows and three doors; the church was surmounted by a wooden spire which rose fifty feet above the roof and was directly over the main entrance on Fifth street. This latter feature, strange to say, was hurried to completion before the walls were dry, or even a door or a window had been put in the church, and was introduced to forestall the Moravians, who were building a church at the same time on Race street, near Second. The undue haste came near destroying the church, the great weight of the steeple, together with the imperfect workmanship, which did not keep out the rain, causing the walls to bulge so much as to endanger the whole structure. To save the edifice the two portals on the north and south sides of the church were built by an individual member at his own expense; this gave the church the familiar cruciform shape, well remembered by older residents; but as these additions failed to have the desired effect, the steeple was finally taken down in 1750 and the timbers used in the construction of an organ gallery on the west side of the church. Some idea may be formed of the difficulties under which the congregation labored at that early day when it is known that for five years services were held in the church without windows, the light and air being admitted by spaces between the boards with which the openings were closed, these spaces being regulated according to the season or weather. Pastor Brunnholtz writes that on his arrival in January, 1745, while preaching his first sermon in the church, he had frequently to stop to brush the heavy snow from his Bible.

Muhlenberg now retired to the Trappe Church, leaving the new pastor in sole charge of the city; but so

great was the distress of the congregation, that it was not until 1748 that the building had so far progressed as to warrant consecration. This ceremony took place at the meeting of the first Synod in the Province, August 14, 1748. During the next two years, through the unceasing labor of the pastor, all difficulties were finally overcome; the windows were now glazed and the church furnished and painted; in addition, the worshippers had increased so greatly as to necessitate the erection of galleries along the north and south walls (*Empor-hirche* it was called) connecting with the organ loft in the west. By these means the seating capacity was increased to about seven hundred. Negotiations were also opened by Pastor Brunnholtz at the same time with parties in Heilbronn, Germany, for an organ—Mr.

<p>ZUM GEDACHTNISS der Lehrer dieser Gemeinde, deren irdische Hülle vordem Altar dieser Kirche ihre Ruhestätte fand</p> <p>JOHANN DIETRICH HEINTZELMAN, berufen als Gehülfprediger d. 20 Juli 1723. Gestorben d. 9 Febr. 1756.</p> <p>PETER BRUNNHOLTZ, berufen als Prediger im Jan. 1745. Gestorben d. 5 Juli 1767.</p> <p>JOHANN FRIEDRICH HANDSCHUH, berufen als Prediger im Jahre 1757. Gestorben d. 9 Oct. 1784.</p> <p>JOHANN FRIEDRICH SCHMIDT, berufen als Prediger d. 18 Sept. 1786. Gestorben d. 19 Mai 1813.</p> <p>JUSTUS HEINRICH CHRISTIAN HELMUTH, berufen als Prediger d. 23 Mai 1779. Gestorben d. 5 Febr. 1825.</p>	<p>DIESE KIRCHE, ein Denkmal des Glaubens und der Liebe unserer deutschen Vorfahren, und des treuen Eifers ihres ersten ordentlich berufenen Predigers des Hochw: HEINRICH MELCHIOR MUEHLENBERG, wurde unter dem Segen des HERRN Gegründet d. 5 Apr. im Jahre 1745. Zum Gottesdienst eröffnet d. 20 Oct. 1745. Vollendet und eingeweiht d. 14 Aug. 1748. erneuert in den Jahren 1791 und 1832. und nahm die Gemeinde auf Zur Feier ihres hundertjährigen Jubiläum's am 14 Jun. 1843.</p>
---	--

TABLETS COMMEMORATING THE CENTENNIAL OF THE CHURCH.

Keppeler assuming the financial liability. This instrument arrived in 1750 in charge of Gottlieb Mittelberger, who set up the organ and became the organist and schoolmaster of the congregation. The organ was opened or consecrated with elaborate ceremonies May 12, 1751, and was by far the largest and grandest in the Provinces.

The congregation was fast becoming too large for the care of one clergyman; consequently, on the arrival of Rev. Johann Dietrich Heintzelmann, July 26, 1753, he was immediately installed as adjunct to the pastor. However, he was not long spared to the congregation, as he fell a victim to his zeal and the rigors of the climate, February 9, 1756. His remains were interred in front of the altar in St. Michaelis. A year and a half later the senior pastor, Rev. Peter Brunnholtz, also succumbed to his labors and was buried beside his late assistant. He was succeeded in November by Pastor Johann Friedrich Handschuh. Within the next two years it became evident that the church was fast becoming too small for the increasing congregation, and, accordingly, a large school-house or academy was built (1761) on Cherry alley, below Fourth, where occasional services were held. Still this did not afford the needed relief; a parsonage and lot of ground had also been bought, and in these two ventures the church incurred an indebtedness of over £2,500 currency. This caused much dissatisfaction among the people, and some turbulent spirits fomented discord and agitated a division of the congregation.

In this emergency, Pastor Muhlenberg was recalled to Philadelphia and asked to exercise his authority as senior pastor of the Synod. Fortunately under his wise and firm administration the dissatisfaction soon disappeared, and, to guard against a possible recurrence of the trouble in the future, he took measures to have the congregation legally incorporated. To achieve this object, a special sermon was preached Sunday, October 17, 1762, after which all male communicants were requested to meet in the church on the next day,

and there to sign the church constitution, as well as an application to Governor Penn for a charter. After the hymn, "Befehl du deine Wege," the papers were opened on the altar, and the first to sign was the senior pastor; then followed Pastor Handschuh, with the vestry and communicants present, making a grand total of over two hundred and seventy names. The congregation was incorporated under the corporate name of "The Rector, Vestrymen and Church-wardens of the German Lutheran Congregation in and near Philadelphia," and Pastor Muhlenberg was appointed Rector. Pastor Handschuh died November 10, 1764, and he, too, found a resting-place in front of the altar at which he had so often ministered. October 24, 1765, Rev. Christian Emanuel Schultze arrived from Germany, and was at once installed junior minister at Philadelphia.

Within the next five years (1765-'70) came the building of Zion's Church for the uses of the large congregation which has been described at length in another sketch, and from this time forth the ministers of the congregation served both churches. September, 1770, Rev. Johann Chr. Kunze was installed as assistant minister; Pastor Schultze resigning the following year, he became junior pastor. Two years later, Henry Muhlenberg, a son of the rector, was installed as assistant minister. In 1774, Rector Muhlenberg resigned his charge and returned to the Trappe Church. During the occupation of Philadelphia by the British, in 1777-'78, the church was used by the enemy as a garrison church, and the congregation allowed the use of the building for half a day on Sunday. The building was more fortunate than Zion and escaped serious damage; that had been turned into a hospital. In 1779, Rev. Henry Muhlenberg, who had fled from the city on the approach of the enemy, resigned his charge, and was at once replaced by Rev. Johann Heinrich Christian Helmuth, who, on the resignation of Pastor Kunze, in 1784, became the pastor or rector. In the next year, 1785, Johann Friedrich Schmidt was installed as junior pastor.

With the advent of the present century the question of introducing the English language into the church was agitated, and the excitement ended in a bitter struggle between the two factions. The German party consisted of the older members and the late arrivals from Germany, who neither understood the wants of nor cared for the future of the church at large—merely stood up for the German for their own selfish motives. The opposition was composed of the younger native-born members, the real life and sinew of the church, who foresaw that to keep the coming generations within the Lutheran fold, and keep pace with other denominations, the

English services were an imperative necessity.

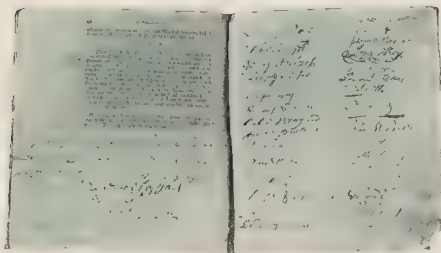
This struggle was resumed year after year until 1806, when the two factions came to blows. The English party then seceded, taking over half the congregation, and organized and built St. John's Church, on Race street, between Fifth and Sixth streets, the Rev. Philip F. Mayer becoming their pastor. May 12, 1812, Pastor Schmidt died and was buried beside the reverend pastors who had preceded him in the ministry. He was in turn succeeded by Rev. Frederick D. Schaffer, also a native of the Fatherland.

In 1814 the struggle for English services again broke out, and resulted in the arrest of the vestry and their trial before Judge Yates, July, 1816, for illegal conspiracy. The minority again withdrew and founded St. Matthew's

Church, on New street, below Fourth. Peace was no sooner fairly restored (1820) in the greatly reduced congregation than the German element showed their gratitude towards their old pastor, Dr. Helmuth, by dispensing with his services (claiming that he secretly favored the English party); this was the earthly reward for one who had served the congregation faithfully and well for forty-two years (1779-1821), through seasons



THREE PIECES OF THE CHURCH PLATE, NOW PRESERVED AT ZION'S CHURCH.



THE "BLACK BOOK" OF THE EVANGELICAL LUTHERAN CHURCHES IN PHILADELPHIA, COMMENCED IN 1791.

of war, pestilence, trouble and sorrow, as well as of joy and peace. The venerable shepherd retired, meekly bowing in submission to the will of the Almighty and the action of his ungrateful flock, and before many years had passed, another grave was opened within the chancel of St. Michaelis: it was for the venerable servant of the Lord who

had been so cruelly discarded in his old age. Tradition tells us, and no doubt with truth, that his end was hastened through grief at his unjust treatment by the congregation. He was the last survivor of the twelve clergymen sent from Halle to this country, and was also the last clergyman who found a temporary resting-place within the walls of the sanctuary.



REV. WM. J. MANN, D.D., THE LAST PASTOR OF ST. MICHAELIS

Wednesday, June 14th, 1843, the centennial anniversary of St. Michaelis was celebrated during the pastorate of Rev. Carl Rudolf Demme. The church was lavishly decorated with flowers and evergreens by the younger members, while the corporation placed within the church two marble tablets commemorative of the jubilee and its founders. The inscriptions on these tablets are shown on another page. It is a noteworthy fact that this was the first centennial celebration which took place in Philadelphia. In later years the church was used as an adjunct to Zion Church—week-day and children's services being held within the venerable pile. After the sale of Zion Church, in 1868, the now greatly reduced congregation once more worshipped in the mother church, Rev. William J. Mann, D.D., being pastor until the fall of 1870, when the new Zion Church, on Franklin street, was ready for service. Then the venerable landmark, after a century and a quarter of service, was also abandoned, sold, and doomed to destruction under the plea of meeting the requirements of modern needs. Neither the hallowed associations nor

the memories of the former pastors who rested within the chancel affected those in power. Another building is now reared upon the site, wherein the hum and bustle of modern industry and traffic replace the sweet sounds of prayer and praise which once arose from this sanctified spot to the throne of Grace.

Julius F. Fischer

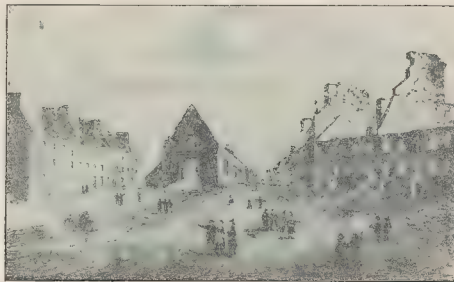




CHURCH OF NOTRE-DAME DES VICTOIRES, LOWER-TOWN OF QUEBEC CANADA.

THIS interesting church, whose two hundredth anniversary was observed on May 23, 1888, with imposing ceremonies, in which Cardinal Taschereau took part, owes its existence to the labors of Bishop Laval and M. L'Abbe de St. Valier. As early as 1680 Louis XIV. of France was humbly petitioned to grant a piece of ground in the lower part of Quebec whereon to erect a chapel of ease, such a place of worship being rendered necessary by the severity of the winters, the inclement weather preventing old people and children attending mass at the church in the upper part of the town. Six years were consumed with royal functionaries and intermediaries, but the persistence of the patient prelates prevailed in the end, and at last a plot of ground, encumbered with the ruins of the "Cents Associés" trading company's store-house, was secured. On May 1, 1688, the corner-stone of the new chapel was laid with a dedication to St. Genevieve, but work on the structure progressed so slowly that the building was not finished until some years afterward. Meanwhile war was declared between France and England. An invasion of Canada was resolved upon by the latter power and

Quebec was menaced by land and sea. At this time Louis de Buade, Comte de Frontenac, was governor of Canada. On October 18, 1690, a body of British troops was repulsed after having landed near Beauport; on the same day the English fleet commenced bombarding the city. In the midst of the horrible din of the artillery the devout women (who predominated in the terror-stricken crowds that flocked to the churches when the firing commenced) vowed that if Quebec held out against the assailer they would make a pilgrimage to the new church in the lower town to return thanks to the Virgin for the deliverance. Finding that the attack by land had failed and that his batteries made no impression upon the city, the English admiral,



THE OLD CHURCH BUILT IN 1690.—AFTER THE SIEGE OF 1759.

to the great joy of the population, withdrew his fleet. As soon as the invaders were entirely out of sight of the city, the people so lately in imminent peril united in thanksgiving for their deliverance, and, after chanting the *Te Deum* in the Basilica, the women fulfilled their vow of making a pilgrimage to the chapel in the lower town. They were accompanied by a general procession in which images of the Virgin were carried to the incomplete edifice, which the ecclesiastical authorities had now resolved to finish under the name of "Notre-Dame de la Victoire." By this designation the now famous chapel in the lower-town of Quebec was known at the time of its dedication, when it had already become a favorite shrine with devout Roman Catholics.

But still greater honors were in store for the unpretentious church whose already acquired glory was like the halo around an orb's brilliancy; the little chapel seemed destined to become a prominent figure in the dramatic picture presented by Quebec's stirring history. In 1711, an English fleet, commanded by Admiral Sir Hovenden Walker and fitted out for an assault on Quebec, was sailing thither when it encountered a dense fog. In the obscured atmosphere of the turbulent St. Lawrence river the warships could not be steered with safety, and eight of the most formidable craft were stranded on the Egg Islands, near Point des Monts, while others suffered seriously from collision. With the expedition so crippled, there was nothing for the English commander to do but to withdraw. This disaster befell the enemy in the month of August; in October the news of this intended bombardment reached the people of Quebec, but the lateness of the tidings did not seem to lessen their sense of gratitude for the deliverance, which all the pious Roman Catholics attributed to divine intervention. Spontaneously the people pressed in vast crowds to the church of "Notre-Dame de la Victoire" in the lower town; throngs of worshippers offered up thanks to the Virgin for again saving the city from its enemies. A solemn *fête* was celebrated in the

church after the populace had offered up its grateful prayers; M. de la Colombière preached a glowing sermon on the fidelity of the people to the Virgin; masses were founded, and, as a perpetual token of faith in her intervention for the deliverance of Quebec, the ecclesiastical authorities changed the name of the church from "Notre-Dame de la Victoire" to "Notre-Dame des Victoires." After the spirited address of M. de la Colombière, six thousand *livres* were given for the erection of a portal to the church.

All went well until 1759. In that year the English, under General James Wolfe, assaulted Quebec by land and sea. On the 8th of August the missiles from the guns of the besiegers fell fast and thick in the lower town. Houses were set on fire by the shells and the flames spread to the church of "Notre-Dame des Victoires." Roof,



AN INTERIOR VIEW OF THE PRESENT CHURCH.

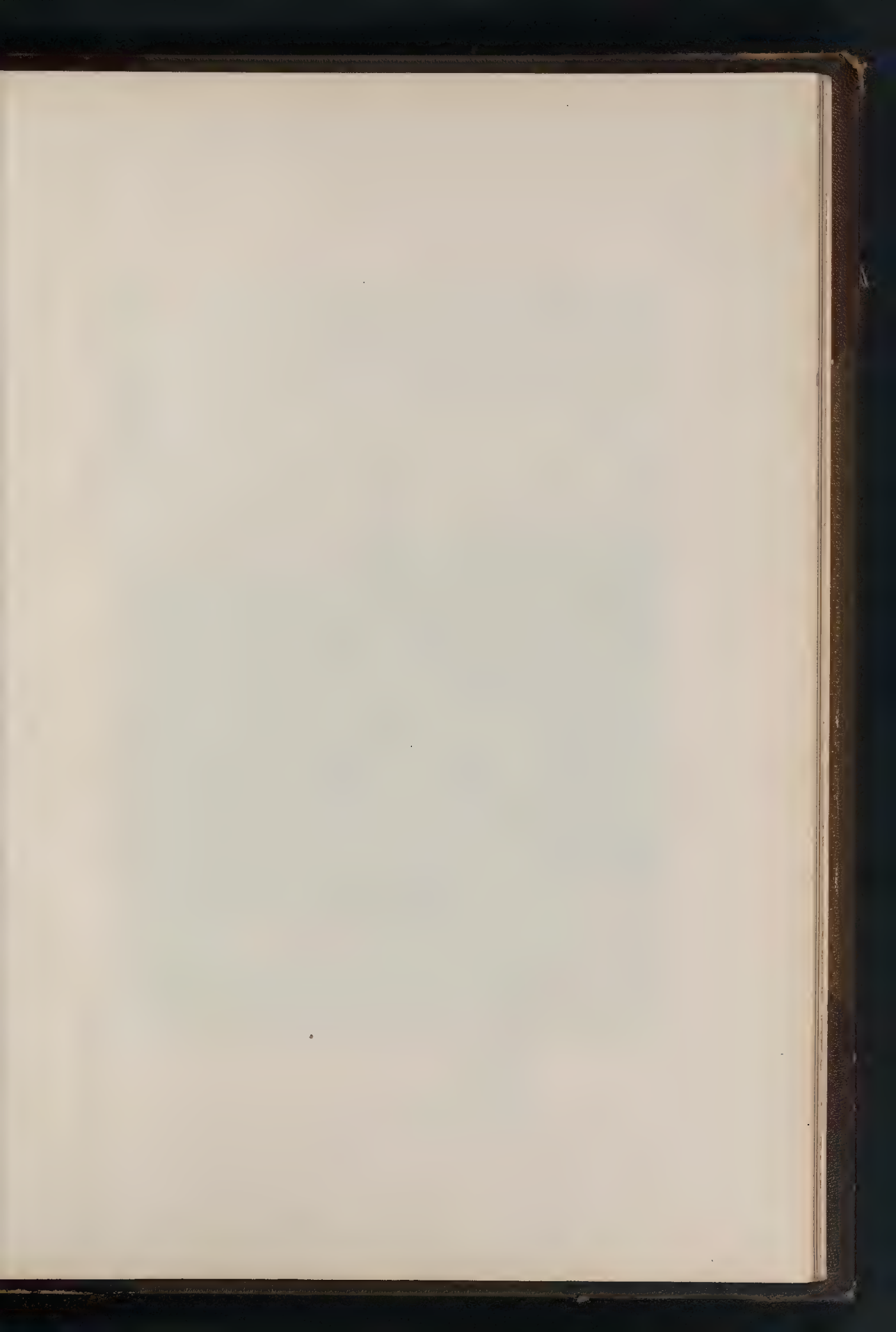
wood-work, images and ornaments, organ and altar were consumed; nothing but the bare walls was left standing. Rebuilding, though promptly determined upon, proved a slow process, as the means were not commensurate to the zeal of the people; but, tedious as it was, the labor of reconstruction was persevered in until it was entirely completed in 1793. The ancient shrine of "Notre-Dame des Victoires," ostensibly finished, was wanting in adornment; its former beauties were lacking, and it was not until 1817 that the devout worshippers and pious friends of the church were in a position to restore the interior to its pristine splendor. Though no longer in danger from hostile cannon, "Notre-Dame des Victoires" was again menaced by the dread enemy—fire, a danger alarmingly increased by the vast number of wooden structures

reared in the lower-town of Quebec. Fire devastated this part of the city on April 30, 1836, and for a time seriously threatened the church. Another fire swept around it in 1840, when its preservation from destruction was considered little less than miraculous by the faithful Catholics. On August 15, 1854, a fourth conflagration threatened the annihilation of the venerable pile. On this occasion the firemen gave special attention to the historic edifice, and the newspapers of Quebec lauded them for their successful efforts in preserving from destruction a building that had become interesting to the entire community.

On October 14, 1855, the Curate of Quebec, in a sermon at the Cathedral, announced that a *fête* would be celebrated in the church of "Notre-Dame des Victoires." At the celebration, Monseigneur de Tloa reconsecrated the church to the Holy Virgin and re-established the annual *fête* of Notre-Dame des Victoires, to be held on the Sunday before October 22d. He also designated this church, after the Cathedral, as the foremost of all churches in his diocese where plenary indulgences could be obtained at the celebration of the four principal *fêtes* of the Virgin. The organ now in use was presented to the church by the citizens of Quebec in 1860.

On May 23, 1888, the two hundredth anniversary of the church was fittingly commemorated. Houses and stores were decorated in honor of the event and the services held within the venerable walls were magnificent and imposing. Cardinal Taschereau took part in the ceremonials and the little church was thronged with the foremost people of Quebec; high officials and social leaders also lent their presence on this auspicious occasion, which was a glorious one in the long history of the little church in the lower-town of Quebec.

*Founded on the 'Histoire de l'église
de Notre-Dame des Victoires' by Dr. N. E. Dionne, 1888*





THE RUSSIAN ORTHODOX CHURCH, SITKA, ALASKA.

THE Russian Orthodox Church of St. Michael stands at the end of the main street in the town of Sitka, Alaska, and is one of its quaintest buildings. While not possessing any history calling for extended notice, its establishment is intimately identified with the enterprises of a great nation, and some importance may be attached to it therefore as one of the remnants of Russian settlement and domination on this continent. From the time of the discovery of Alaska by Bering, in 1741, until the old Russian American Company's control of it, in 1799, the territory appears to have been the natural prey of bands of rough, indomitable men, who were stimulated to visit its shores with anything but a love for geographical or scientific research. A large number of pelts brought back by the survivors of Bering's expedition excited the mercenary spirits of scores of men, and to such an extent had they visited these shores that by 1768-'69 a considerable portion of the country was well known by them. The rights of the natives did not seem to figure very largely in the calculations of these adventurers, who were busy year in and year out robbing the aborigines and fighting among themselves over a division of their trophies. With the increase of traders, who were attracted by the great success of some of the earlier ones, came a paucity of results and more desperate struggles for possession of this new fur country.

When the Emperor Paul, in 1799, granted a charter to the Russian American Company (a consolidation of the leading companies engaged in trading in America) he gave to that organization the exclusive right to all the territory in Alaska, but shrewdly introduced into the charter certain provisions that had at times a most unfortunate effect upon the successful conduct of the business. Among other affairs which it was required to maintain were a church establishment, a military force, and the expenses of the new government, the seat of which was finally located, after a desperate conflict with the natives, at the present town site of Sitka. At first the place was known as New Archangel, but it was soon designated by the tribal name of the Indians who lived outside the stockade which the Russian commander, Baranoff, caused to be built. At the zenith of Russian domination the Greek Catholic Bishop of Alaska, surrounded by a staff of fifteen ordained priests and scores of deacons, lived in the town, and to illustrate the activity of the devout Muscovite missionaries in that section, and, in fact, all along the Pacific coast from Bering's strait to Mexico, it is said that a foundry in Sitka at one period was engaged almost constantly in making bells that were called for by the missions established from time to time. With the passing of Russian influence, however, the glory of the church, with all its pomp and circumstance, departed, and the half-decaying buildings, the old houses settling on their foundations, impress the visitor to Sitka to-day with what it was, but is not.



THE MADONNA.—From a painting in the church.



ST. MICHAEL.—From a painting in the church

The church, which was once a Cathedral, was dedicated in 1844, splendid vestments, plate and altar furnishings being contributed by the venerable Ivan Venianimoff, Metropolit of Moscow, who had labored many years as priest and bishop at Ounalaska and Sitka. It has been on the decline ever since the purchase of Alaska by

the United States, many of the better class of Russians leaving Alaska when its nationality was changed. Of the large number of natives, half-breeds and others who once thronged the church, but a small proportion remain in the town, and the worshippers at the church are becoming smaller in number each year. The expenses of this church, together with the churches at Ounalaska and Kodiak, have been assumed by the Russian government, which thus extends a paternal hand to its children in far away places. After the United States government took

charge of Alaska the Russian bishop moved his official residence to San Francisco, and from thence made periodical visits to the three Alaskan churches. The last of these bishops to perform this office was Bishop Nestor, who was lost at sea while returning from Ounalaska to San Francisco in May, 1883.



INDIAN GRAVES.

the sides of this picture are paintings of the saints, also robed in beaten silver, the halos around the heads being of gold and silver set with brilliants. Massive silver lamps and chandeliers hang from the ceiling, and censers and candlesticks stand before the pictures of the saints. In a small chapel in the north transept, where winter services are held, there is a splendid painting of the Madonna, painted on ivory with silver drapery about the head and shoulders. A collection of the apostles and angels, robed in silver with jeweled halos, are on the altars in this chapel.

Some superb treasures are to be found in this church, which have always been freely shown and exhibited to visitors by those in authority in the church. There are jeweled caskets, jeweled crosses, chalices in gold and silver, and superbly bound and illuminated books. The bishop's cap, a tall conical affair lined with satin, is covered with rubies, pearls, amethysts and enameled medallions in filigree settings. The crowns, which are held over the heads of the bride and groom during the marriage ceremony, are curious and handsomely-wrought pieces of workmanship. Vestments of velvet, old damask and robes of cloth, of gold and silver, together with the embroidered pall to be thrown over the coffin at funeral services, are also shown the visitor. Some of the finest of the church's treasures were removed to San Francisco when the bishop left Alaska. Among these treasures was an enameled cross set with diamonds and other gems, together with a book of the Scriptures having an elaborately-worked silver cover weighing twenty-seven pounds. After the death of Bishop Nestor many of the most valuable of the accessories of the Greek church in Alaska, which had been taken to San Francisco, were returned to Russia. Much valuable material was also lost to the church by a robbery committed in 1869, it is supposed, by some discharged soldiers of the garrison; very little of the treasure thus lost being recovered.

The bishop's residence, which was formerly the finest private residence in the place, has been rapidly going to decay. With a decrease in the revenues of the church, and a congregation growing gradually less from year to year, the fate of this interesting relic of a former regime seems almost sealed. On a hill beyond some houses at the right of the church is the graveyard where the Russians buried their dead. An old block-house overlooks the graves, and the tombs are overgrown with grass and ferns. An elaborate tombstone, which once marked the resting-place of the wife of Prince Maksoutkoff, has been broken in pieces by marauding Indians who were attempting to carry it away with them. Beyond the cemetery, on the hillside, are the tombs of the medicine men and chiefs of the Sitka tribe. The strange-looking images and burial boxes of the natives are found hidden in the bushes and vines overgrowing the place. Old pictures of Sitka show a chapel which the Russians once had for the Indians, although



TOTEM POLES.

all trace of it has now disappeared. The white settlement was once separated from the Indian village and cemetery by a stockade, but this too has disappeared, and is said to have been torn down and the materials carried off by the Indians after the Russian troops left the place.

Sitka is entered through an old stockade gate, when the visitor finds himself in front of the Indian *rancherie*, a double row of square houses fronting the beach, each house being neatly whitewashed and numbered. Good police regulations prevail, and order and quiet are everywhere observed. Baranoff Castle, situated on a rocky eminence overlooking the town of Sitka, has been considered the most prominent building in the place. It was destroyed by fire March 16, 1894. It was undoubtedly the most important historical landmark in Alaska. It was a two-storied structure of logs, capped with a light-house cupola, and was a hundred and seventy feet long by seventy feet in width, and was contemporary with the founding of the town of Sitka. In 1800 Alexander Baranoff, who had been chosen by Shelikoff as his successor in the management of the Russian American Company, decided to transfer the trading station from Kodiak to the island on which Sitka stands. He began erecting a stockade there, but before it was finished it was destroyed by a band of natives and its defenders massacred. Baranoff, who was away at the time, was unable to return until 1804, when, after getting together a party of Russians and Aleutian sea-otter hunters, he undertook to drive the natives out of the place. In this attack he was finally successful and drove the Indians out of the stockade. The Russians then took possession of the present site of Sitka, and named the island Baranoff Island. Baranoff began strengthening the stockade, and it soon became known as Baranoff Castle. As in the case of the church, the magnificent equipment of glass, plate and other accessories disappeared many years ago, and the whole building, with its massive timbers, had gone into a condition of mouldiness and decay at the time of its destruction by fire.

William Anderson



INTERIOR OF THE CHURCH. -From a photograph by Taber.

HEBRON EVANGELICAL LUTHERAN CHURCH, MADISON COUNTY, VIRGINIA.

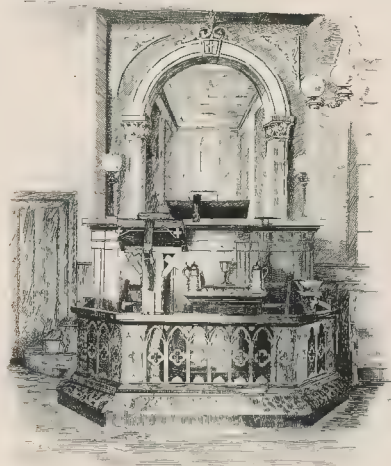
IN a secluded spot near the confluence of Robertson river and White Oak run is one of the most antique church relics in Virginia in the form of a Lutheran church, the name of which is Hebron. It is more than a century and a half old and is now in use, as is also its pipe-organ, imported later. The registers of baptisms, confirmations and communicants are in good preservation and some of them are beautiful specimens of German text. The plate for the offices of baptism and communion, presented by Mr. Griffin, of London, in 1727, with an inscription in German, is also extant and in use, except one piece which was taken by Federal soldiers. The baptismal bowl is inscribed: "THE GIFT OF THOMAS GRIFFIN IN LEADEN-HALL STREET, LONDON, MAY 13TH, 1727." The tray, two platters and two tankards bear the same inscription, with the exception of the date, which is 1729. Each of the platters has engraved upon it a representation of the crucifixion, and the tray has a representation of the Last Supper. All the above are of alloy, consisting of fourteen parts pewter and ten parts silver. The

wafer box, of pure silver, was taken by the soldiers. The cup was given by friends in Germany in 1737, and bears an inscription to that effect and the words of institution in German.

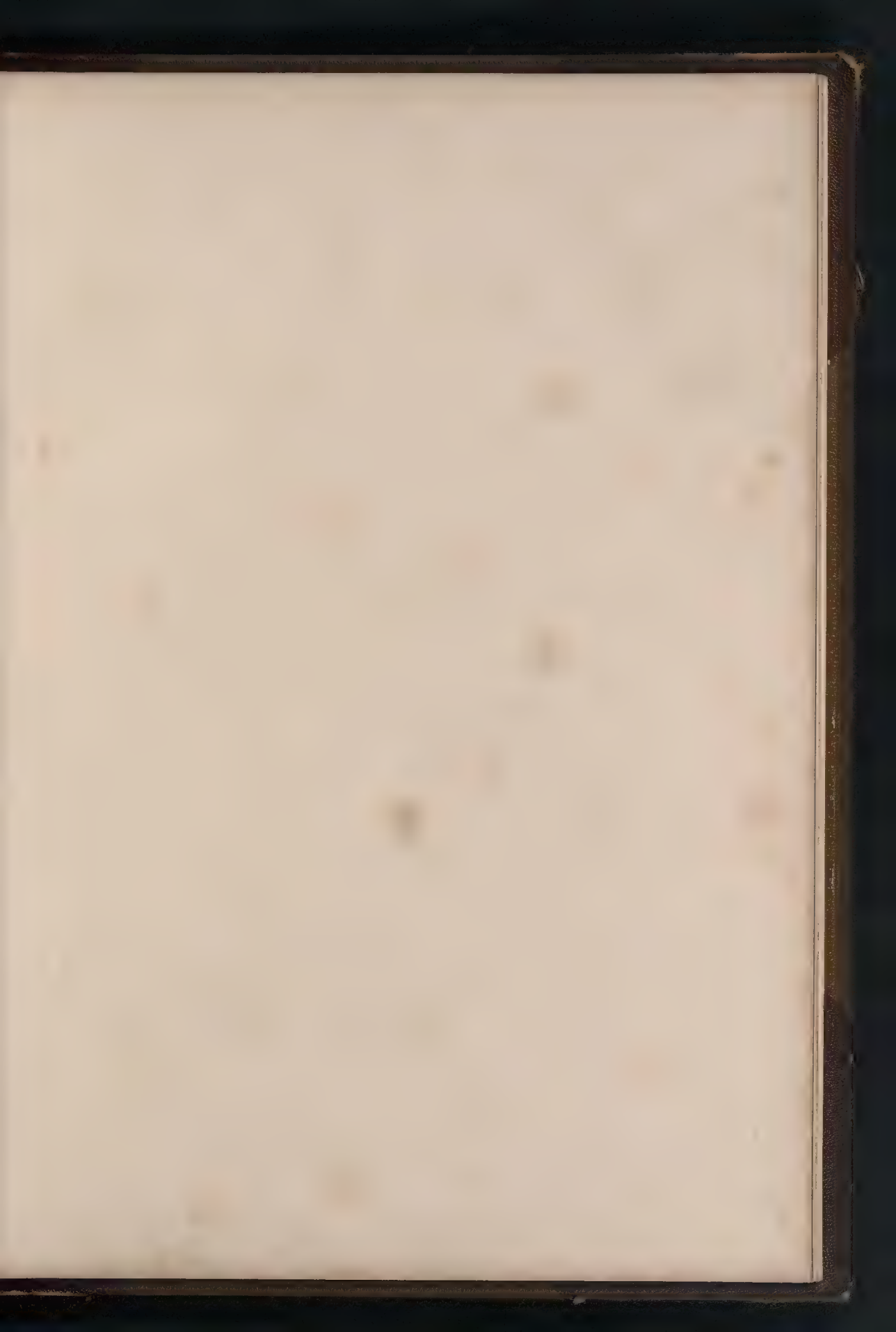
The German is a potent element in the thrifty population of Madison county. The people are descended from the first settlers at Germanna, on the lower Rapidan, above its junction with the Rappahannock, and were employed by Governor Spotswood when he established a frontier fort there about 1712 and erected the first iron furnace in America. These Germans were Protestants and had a venerable pastor named Haeger, eighty years of age; they petitioned the Church of England to ordain a minister for them to succeed their old pastor, when his powers should fail, and to send them the Episcopal prayer-book translated into German. If this call had been heeded there would probably now be a flourishing Episcopal German church in Virginia; but the English authorities were too much absorbed in politics to heed the call and the golden opportunity was lost.

About 1719 these Germans ascended the river and settled in what is now Madison county, and built a frail chapel which soon decayed. They employed Augustus Stoeber, a Lutheran minister, to succeed their old pastor, Haeger; they sent him to the Fatherland to solicit subscriptions to build a new church. He recorded in a book the names of all subscribers, many of whom were persons eminent in church and state and in literary circles, who appended to their names and donations sentiments of encouragement and good-will to these missionary pioneers in the wilds of the West. These sentiments were written in the several dialects of Germany, in French and in Latin; the sums given represent the various European currencies of the day, and some of them are amusing specimens of chirography. It is a curious and suggestive literary *melange* of languages and autographs, and two of its pages are reproduced in the accompanying engraving. The church was built in 1740 in the form of a Maltese cross, and the large etching which forms the main illustration to this subject will assist the readers' conception of this historic edifice, standing remote from the great highways of travel and but little known to the public.

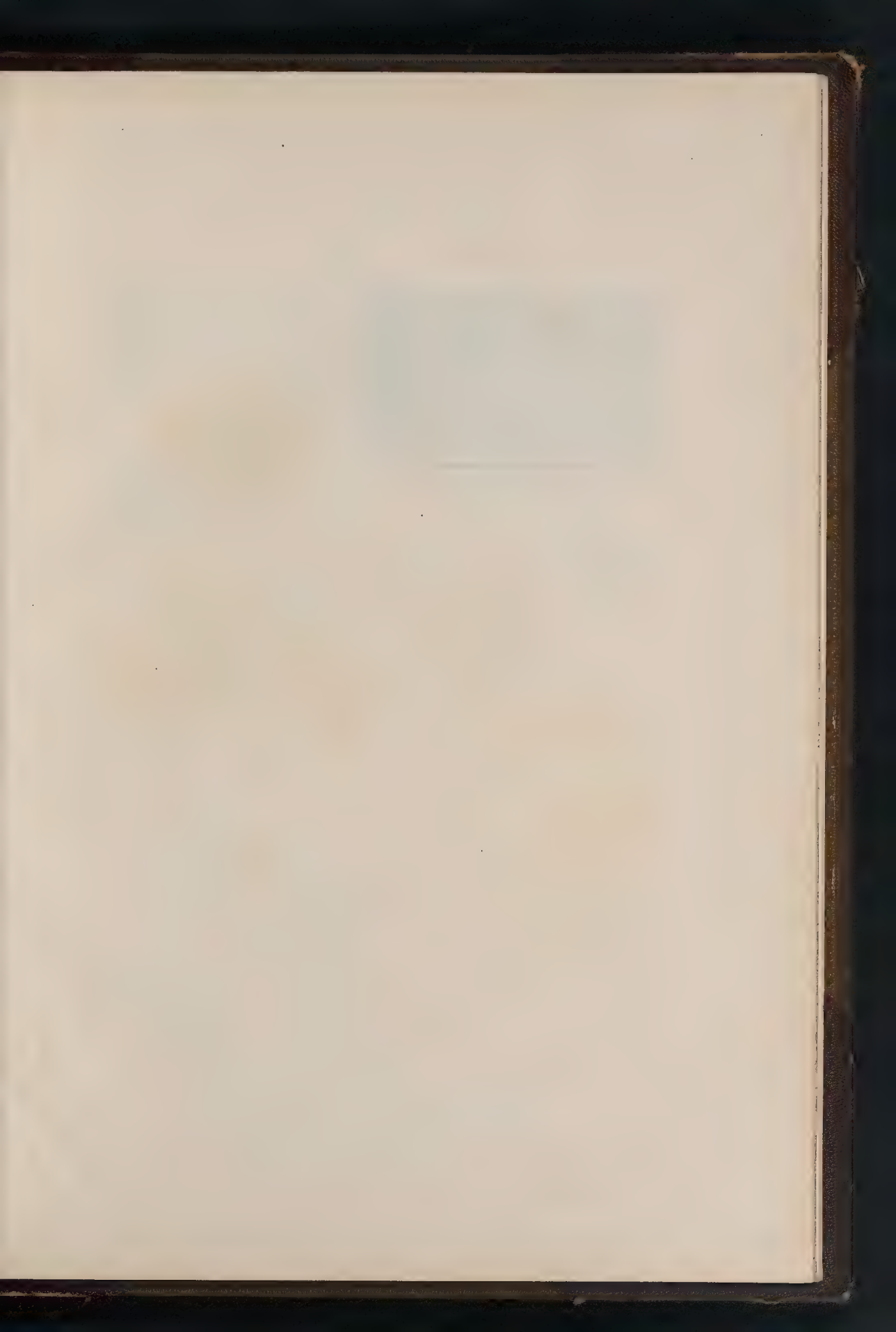
The congregation, in time, grew prosperous and purchased a valuable glebe, which yielded handsome returns



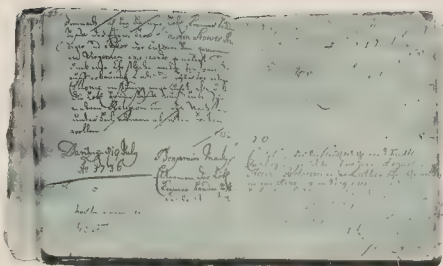
THE PULPIT.







in rents, thus furnishing an income for the support of their pastors and for keeping the church in repair. The writer has a copy of the deed for the glebe dated in 1733 and made to the "Trustees of the Evangelical Lutheran Church in St. Mark's parish in the County of Spottsylvania." All the church documents should be embalmed in print and be made the basis of an interesting and instructive chapter in the history of the Lutheran Church in America. The services at the church were originally in German, then once a month in English, and afterwards entirely in the English tongue. When there was no minister in this church, the late Mr. Samuel Slaughter remembered that its members went to Buck Run Episcopal Church in Culpeper to receive the communion, and the like offices were done by the Lutheran minister for the Episcopalians when they had no pastor.

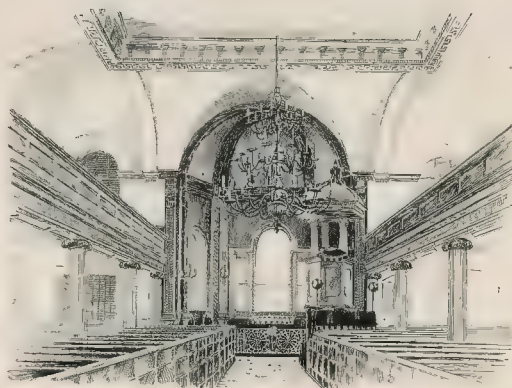


TWO PAGES OF THE OLD SUBSCRIPTION BOOK.

P. Slaughter

The following is a list of the pastors of this flock in the mountains of Virginia from 1735 to the present time:

- | | |
|-------------------------------|-------------------------|
| 1735. —Thomas Haeger. | 1853. —A. F. Ludles. |
| 1747. —Augustus Stoeber. | 1856. —Wm. S. Bowman. |
| 1776. —Jacob Frank. | 1860. —I. Keller. |
| 1780. —Peter Craig. | 1868. —W. G. Campbell. |
| 1789. —Wm. Carpenter. | 1875. —R. C. Holland. |
| 1815. —Michael Meyer-Laeffer. | 1880. —G. H. Beckley. |
| 1811. —John Kehler. | 1885. —T. S. Moser. |
| 1832. —Wm. Scull. | 1888. —H. N. Brown. |
| 1845. —Thomas Miller. | 1891. —J. A. Fickinger. |
| 1848. —Samuel Allenbaugh. | |



ST. MICHAEL'S CHURCH—INTERIOR.

ST. MICHAEL'S CHURCH, CHARLESTON, SOUTH CAROLINA.

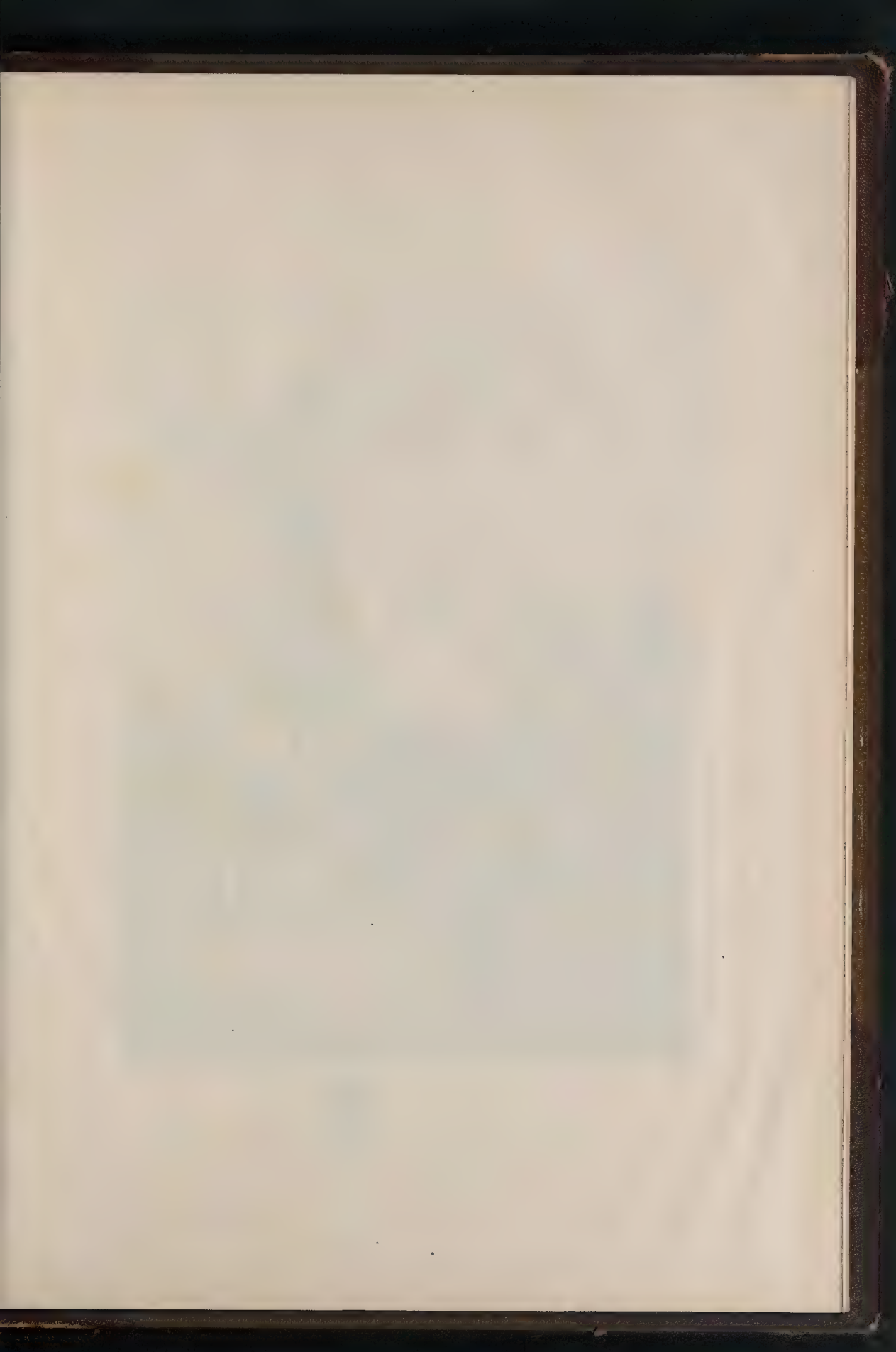
THE pride and ornament of Charleston is St. Michael's Church, which still stands very much as it stood when it left the hands of the architect in 1766, an interesting example of the church architecture of that period.

From the wealth of poetry and history associated with it, its loss would be, perhaps, more deeply felt than that of any church edifice in the South. Mrs. Stansberry's popular lyric, "How He Saved St. Michael's," gave it a national fame, and the pathetic poems of Timrod and Simms during the siege of Charleston added greatly to its literary interest. When the act of Assembly directing St. Michael's to be built was passed, the state of the church in South Carolina was much more encouraging than when St. Philip's was erected. There were at that time (1751) twenty parishes in the State, with three extra parochial districts, and twenty-five clergymen, besides the Rev. Mr. Crallan, master of the Provincial Free School.

The site designated for the new church was that of the first St. Philip's, on the south-east corner of Broad and Meeting streets, and on February 17, 1752, "His Excellency (Governor Glen), attended by several of His Majesty's Honorable Council, with the Commissioners and other Gentlemen, was pleased to proceed to the spot" and lay the first stone. Others of the party laid stones, and later "the Company proceeded to Mr. Gordon's, where a handsome Entertainment was provided by the Commissioners." The church was to be of brick, and was planned by one Mr. Gibson, who is said to have been a pupil of Sir Christopher Wren. Tradition avers that the design was inspired by that great master; but this is somewhat apocryphal.

The spire of St. Michael's is its most beautiful feature. It is not a spire merely, but a series of ornamented chambers, one rising from within the other to the height of about one hundred and eighty feet. The first of the series is a square tower rising from the ground with a portico and four Ionic columns supporting a large angular pediment. Next are two rustic courses, from the second of which springs the steeple, octagonal in form, with windows on each face, and Ionic pilasters between each window. In this course is the belfry with its incomparable chime of bells. The next course is octagonal, but smaller, rising from within the balustrade. Above this course rises another still smaller, of the Corinthian order, and from this again a fluted spire terminating in a globe.

The interior of St. Michael's is rich and fine, with the lofty carved pulpit and reading desk and high pews of the colonial regime. The chancel is ornamented with a paneled wainscot and four Corinthian pilasters supporting



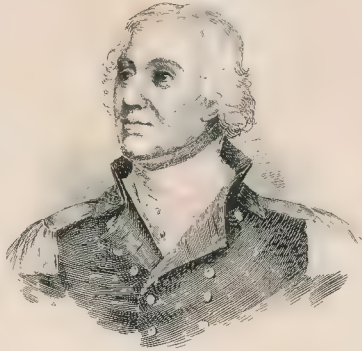


a cornice. Between them are the tables of the Decalogue, Lord's Prayer and Apostles' Creed. The galleries are supported by twelve Ionic pillars. There are several rich monuments upon the walls, the most notable being that to the beloved Bishop Theodore Dehon, who became Rector of St. Michael's in 1809, succeeding Dr. Bown, and who continued in that relation until elected Bishop in 1812. The monument is on the east wall, south side of the chancel, beneath which the bishop was interred. Its inscription is so good an example of those found in St. Michael's that we give it entire:

"Sacred to the Memory of the Right Rev. THEODORE DEHON, D.D., late Rector of this Church, and Bishop of the Diocese, who ceased to be mortal on the 6th day of August, 1817, in the 41st year of his life, and the 20th of his ministry. Genius, learning and eloquence added lustre to a character formed by Christian principles and a constant study of the Christian's model. Meek: He was swift to hear, slow to speak, slow to wrath. Humble; He esteemed others better than himself. Merciful: He sought out the poor and the afflicted. Devoted to God: He counted his life not dear to himself, so that he might finish his course with joy, and the ministry, which he had received of the Lord Jesus, to testify the Gospel of the Grace of God. Zeal fortified by Discretion, and Firmness by Moderation, Sanctity united with Urbanity, and Goodness with Cheerfulness, rendered him the delight of his friends, the admiration of his country, the glory and hope of the Church. His death was considered a public calamity. The pious lamented him as a primitive Bishop, the clergy as a father, and youth and age lingered at his grave. He was buried under the chancel, by direction of the Vestry, who also caused this monument to be erected in testimony of their affection, and his merit. Quis desiderio sit pudor, aut modos, tam chari capulis!"

Tombs of great men are numerous in St. Michael's churchyard and within its walls. Charles Cotesworth Pinckney (to whom is erected a mural monument on which his virtues as Christian, patriot, statesman and gentleman are referred to); John Rutledge, the first Chief-Justice of the United States; General Mordecai Gist of the Revolution; Hon. Robert Y. Hayne, and Hon. James L. Petigru are buried there.

The bells of St. Michael's are its most charming feature. In the humid atmosphere of Charleston bells acquire a rare sweetness of tone, and those of St. Michael's are especially melodious. "There are none sweeter," says Simms. "They seemed to us," says another old resident, "a part of the venerable structure itself. It appeared to us that they had been so consecrated to pious uses from a period almost beyond calculation. They were certainly older than our Independence. They had often preluded the rejoicings attendant on the birth of a British prince almost coeval with Brunswick dynasty, as they have sounded the knell of many a departed spirit." These bells, too, have a strange, eventful history which enhances their interest. They were bought in England in 1764 for £581. 14s. 4d., and imported together with a thirty-hour clock for the steeple.



CHARLES COTESWORTH PINCKNEY.



J. Rutledge

ton in November, 1783, and were received by the people with great rejoicing and again placed in the belfry.

When Charleston was besieged in 1861, the people, mindful of the former fate of the bells, removed them to Columbia, and when that city was burned, at the time of its capture by Sherman, the bells were so much injured

When Charleston was evacuated by the British in December, 1782, Major Traille, of the Royal Artillery, took the bells of St. Michael's with him as *spolia opima*. The vestry applied to General Leslie to have them returned, as they were private property and secured by the terms of the treaty. Failing to get possession of them, they next applied to Sir Guy Carleton at New York. That officer had investigated the case, and three months before receiving their letter—on April 28, 1783—had issued an order commanding their instant restoration. The bells had been shipped, however, from Charleston to England. The vestry next applied to the English Secretary of War, but without success, and the bells were sold in London as spoils of war. They were purchased by a Mr. Rybner, who had been a merchant in Charleston, and presented by him to the church. They reached Charles-

by fire as to be useless. Two were stolen and could not be recovered. In the spring of 1866, peace having returned, the bells were sent to England to the foundry of Mears & Stainbank, London, the successors of the original founders who had cast them a hundred years before; by this firm they were recast from the original patterns. The whole city rejoiced when, on the 18th of February, 1867, the eight bells, as nearly identical as possible with the originals, were received back. They were replaced in the belfry on March 21st, and again their sweet voices gladdened the city.

Almost from the moment of its completion St. Michael's became the church home of the patrician families of Charleston. It stood in the fashionable quarter, and was early recognized as the official church. The act creating the parish insured it all the rights, privileges, immunities, etc., of other parishes. A pew was ordered to be set apart for the governor and Council, two large pews for the members of the Assembly, and another large pew for strangers. Once a year, an "old sessions sermon" was preached there by the rector to the bench, bar and court attendants of the colony, for which the rector was allowed three pounds, "to be paid out of the fines and forfeitures." These sessions are said to have been great occasions. The judges in their scarlet robes, the barristers in black robes, and a small army of attendants, went in procession to the church, and listened with proper respect to the homilies and exhortations of the expounder of the Divine Law.

The tower of St. Michael's, from its height and position, is the first landmark sighted by the voyager approaching from the sea and is used by pilots in making the port. In the Revolution it was painted black, so that the British squadron might not make use of it as a beacon. When the siege of Charleston began, the tower was converted into an observatory from which to watch the operations of the Union forces. Near its top a room was fitted up, furnished with a stove for cold weather, and with a powerful telescope through which all the movements of the Federal fleet and army could easily be followed. Night and day an observer was kept at the post with instructions to watch not only the enemy, but the effect of his fire on the city, and as at any moment a shell might so damage the tower as to render the interior means of descent useless, a rope ladder was stretched on the outside from top to bottom as a means of escape. The bombardment as witnessed from this eyrie is said to have been terrific. Shot and shell fell around like rain. They struck the guard-house opposite, riddled the City Hall on the north, plowed up the churchyard on the south, and almost demolished the mansion house in the rear. Eight bombs were counted in the air by the observer at one time, yet the steeple seemed to have a charmed existence and was not once hit.

The observers certainly showed great bravery, for the destruction wrought by the shells was terrible. The whole front of a two-story building was torn off by a shell. A thirty-pound Parrot exploded between the roof and ceiling of one of the churches of the city, made fifteen openings of different sizes in the ceiling, demolished a bronze chandelier over the pulpit, broke the reading desk, split the communion table, partly demolished three or four pews, and made several rents in the floor beneath. Another tore open a Bible on a pulpit desk leaving upturned a leaf bearing the words, "An enemy hath done this." But St. Michael's steeple wholly escaped, as before remarked, and the church was not injured until just before the evacuation.

Until the earthquake shock St. Michael's passed through the vicissitudes of peace and war and the strife of the elements with little injury. The cyclone of August 25, 1885, blew down about three feet of the upper part of the spire, and inflicted other damage to the extent of \$2,000. This damage had just been repaired when the earthquake of August 31, 1886, nearly leveled the venerable structure to the ground. It was at first thought, and was telegraphed over the land, that St. Michael's was ruined. The Charleston papers of the next day spoke of it as "the saddest wreck of all" in the city. The walls were shattered in many places, the steeple had sunk eight inches and was slightly out of perpendicular. A fissure several inches wide ran through the vestibule and up the middle aisle for ten or fifteen feet. The portico seemed about to fall into the street, and the galleries into the body of the church. The vestibule under the steeple presented a curious appearance, being highest in the centre and sloping away to all four sides. Detailed examination by skilful engineers, however, proved that the historic structure could be saved, and the work of restoring it has been successfully accomplished.

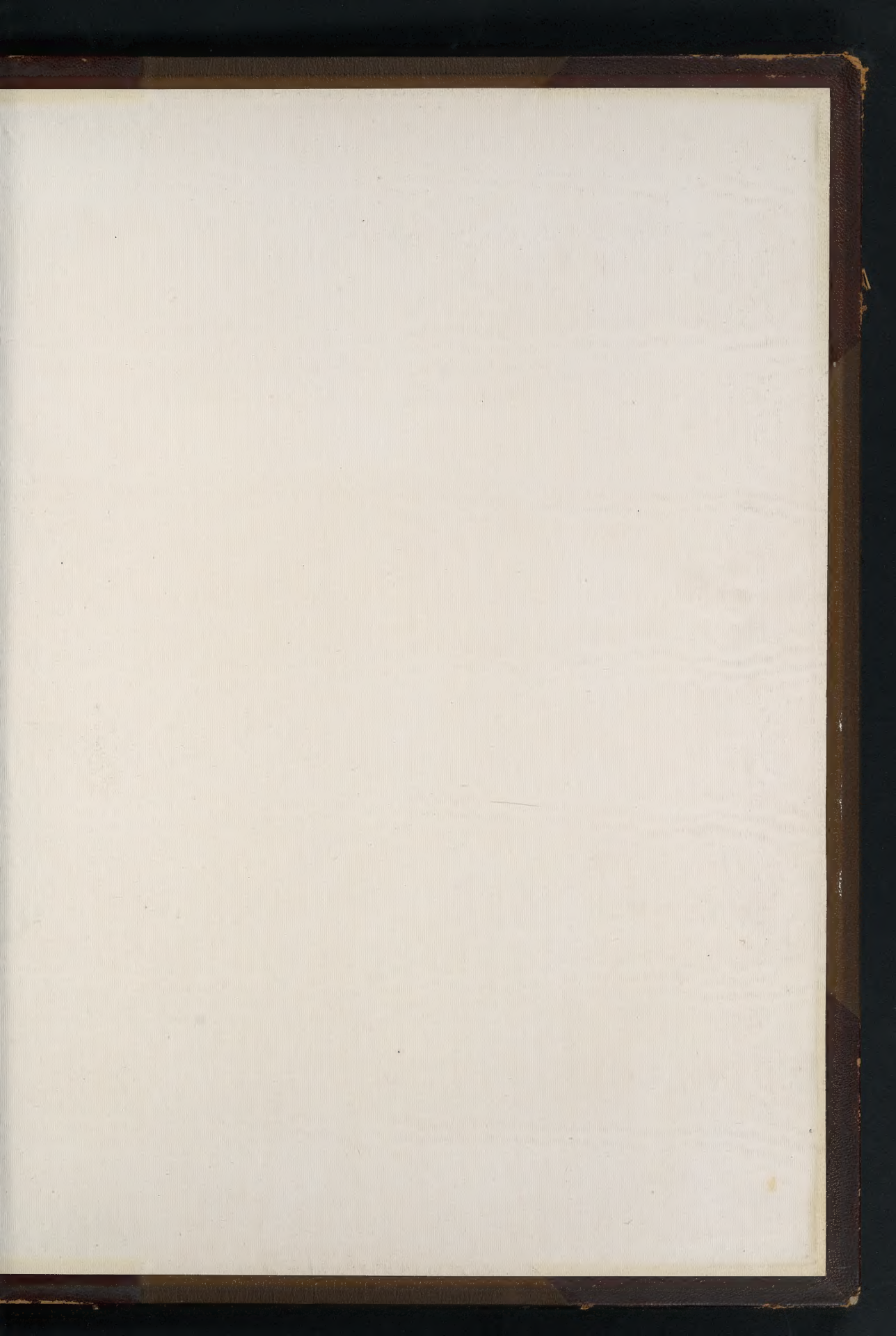
Charles Burr Todd





30
et al.

87-B24297



HISTORIC CHURCHES
OF AMERICA



THEIR ROMANCE
AND
THEIR HISTORY
AN ART WORK